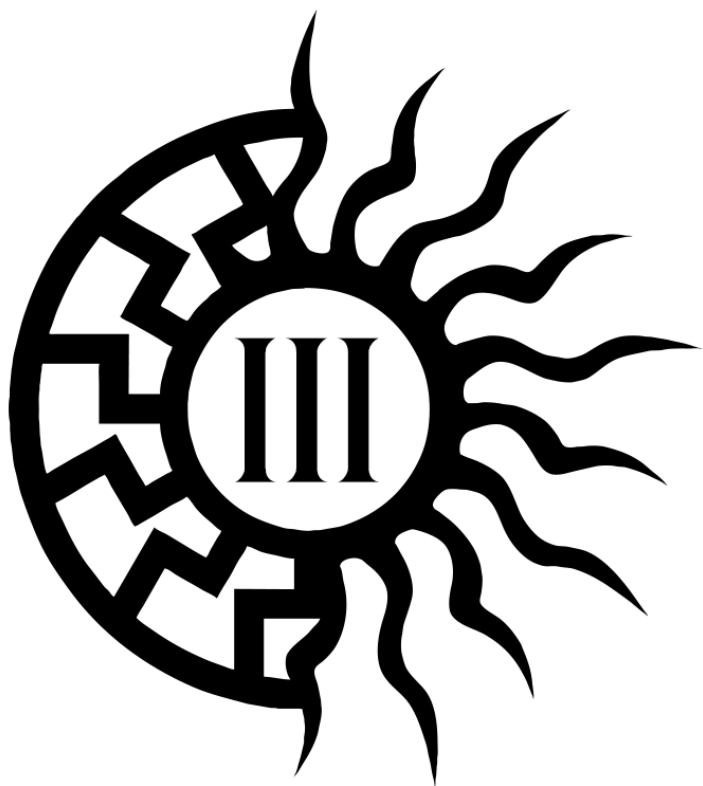


# NAMELESS BOOK



## RESEARCH NOTES

# **Nameless Book Research Notes Volume 3**

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## Antimony group



## Research materials

# Table of contents

Meditations On The Peaks by Julius Evola 7-17

Doctrine Of Awakening by Julius Evola . 17-143

The Yoga Of Power by Julius Evola . . . . . 143-164





In case of loss, please return to:

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As a reward: \$ nothing

"Aut viam inveniam aut faciam."

"Vita est Militia super Terram."

- ① Meditations on the Peaks [Mo+P]
- ② Doctrine of Awakening [DoA]
- ③ The Yoga of Power [YP]

[Mo+P]

①

# Meditations on the Peaks

cmp 31 • Evola's take on nature vs Nurture  
race & environment

←  
~~about~~ a path from the beginning of the world  
| к началу - первоначальному началу  
• Вечного и первоначального

cmp 32 • hyperboreans living in/around mountains  
as they best reminded of their original  
habitat? ⇒ Hyperborea an actual cold climate?

- talking about a return to the origins and reconstructing human types, forms of civilization, and styles of ancient times is always going to amount to mere intellectualism and to a sterile nostalgia, unless one achieves a direct sense of what is primordial.

Only nature can help ~~with~~ in this task,  
nature that is substantiated by greatness and  
pure forces

cmp 33-36 4 elements, main features:

- silence (sign language; being concise)
- inner discipline (boldness in knowing one's own limitations)
- empowered to act (~~not just~~ heroism that shuns <sup>grandiose</sup> gestures)
- way of being and acting together (simultaneously alone and with other people)

• When it involves a special action that derives its meaning from contemplation & when it includes contemplation that derives meaning from action.

## cmp 34 • active realism [≈ || Heroic Realism]

- there is no serious climber who at some point did not tackle the mountain alone.

## cmp 35 • climbers roped together - elements of a single unit who perform different tasks in the course of a common action.

- to be simultaneously alone and with other people - a connection ~~that~~ occurring through action.
- one of the most characteristic elements of the ancient Aryan races and Aryan-Roman people - the foundation of their community was neither a collective entity nor individualism but rather personality.

### Заметка

- общество personality где все образуют некий организм.

при падении в механизацию образуется "левтасрат" - коллективизм, где все шестерёнки, это Титанизм

⇒ индивидуализм есть другой элемент этой дихотомии, хотя по сути индивидуализм как практика близок к результату коллективизма, но без элемента Титанизма или без некоторых его аспектов, тех позитивных аспектов, что он разделяет с Героем

Emp 36 - nothing is created out of nothingness  
⇒ Asian ~~edman~~ realization cannot come from the bastardized modern man, except for those in whom race (in a spiritual higher sense) still means something.

• transcendent ~~sense~~ sense of freedom.

emp 38 - the mountain as an <sup>ideal</sup> place to induce sweet and poetic feelings, a place that delights people with beautiful sunsets and starry nights, belongs to an outdated generation that was infected with bourgeois sentimentalism and romanticism.

emp 39 • original meaning of contemplation -  
- it represented a sphere superior to "active life", characterized by the overcoming of the ordinary individual sense of one's self.

• mountain contemplation and action ought to be two inseparable elements of an organic whole, outside of which they lose their specific and higher meaning.

emp 40 • contemplation without action - romanticism  
action without contemplation - sport



! the two things have their respective relative values: mountain climbing is important/serious business only when it involves a special action that derives its meaning from contemplation + then it includes contemplation that derives meaning from action.

• repetition and experience lead to a dulling of sensibility [mechanization; automaticity]

↓  
allows no room for considerations of a superior order.

cmp 43-46

Skiing

Modern

Descending

Falling

Boldness before speed

Mountain Climbing

Traditional

Ascending

Conquest

Boldness of overcoming

However skiing has its practical values and shouldn't be shunned same as any other experience so long as they don't exercise a seductive influence upon higher domains.

cmp 49-53 Evolu climbing the Northern Wall of Eastern Lyskamm

cmp 53 "Many meters above sea level,  
but many more above what is human."  
- Nietzsche

cmp 56 • the mind must ~~be able~~ acquire the capability to develop an absolute concentration [silence?]

• a superconscious and active state that allows to overcome physical limitations like fatigue by fupping into the first matter that feels like

in the body and the application of this in mountain climbing [<sup>the</sup> purpose of the whole chapter]

cmp 57 • general sports training has a purely mechanical character and is akin to dominating the body like an animal and using it as a beast of labour which causes the fatigue and pain

• A third element between the body and the self, ~~which~~ of an intermediary nature, which we may call vital forces, or vital principle.

This element is the foundation of the body's life; one of the functions with which is most directly related is breathing.

⇒ possibility of a different type of training <sup>[as opposed to sports training]</sup> and control over the physical by acting upon ~~the~~ this vital force, by making action depend on it, instead of acting directly through the nerves, muscles and so on.

↓  
cmp 58 physical training + psychophysical in which what acts is not so much a group of muscles, but rather a direct spiritual force; thus we shall see that some limitations encountered in the first type of training can be overcome by applying the second type.

cmp 58-59 method of "attack" → deplete all physical strength as soon as possible to provoke "second wind" state → tapping into the the hidden source of energy [first matter]

cmp 59 secret lies in the breath and connecting consciously the rhythm of breathing to the (pace of walking, without ever breaking this connection: inhale + step → hold breath between steps → exhale + step (as opposed to doing it in an automatic way) 2

cmp 60: learn to divide the soul into 2 parts:

- one for absolute commanding
- one for ~~subordinate~~ unconditional obeying.

- When relying only on the physical body in such tasks there are predictable dangers and limitations which no longer apply when one relies on the spirit (or not to the same extent)

cmp 61 • great heights = 3500 meters and up present a particularly favorable condition for psychic mountain training.

- mountain sickness constitutes a spontaneous emergence of this phenomenon in a person who has only been able to experience it in a passive way.

When it is actively assumed and actualized, mountain sickness is replaced by a sense of lightness, lack of tiredness and almost by an intoxication that does not dull the senses but which bestows lucidity, a sense of impulse to action

- there is an inner and outer aspect; only the first is essential, the latter is only consequential.



cmp 62 those who experience inner elevation  
will most likely experience themselves not  
as body but as life.

cmp 63-67 Ascent of Mount Langkofel

cmp 69-72 Ortler massif.

cmp 73-76 Valley of Resia

cmp 75 Evola listening to jazz [lek.]  
and having fun

cmp 77-82 Ascent of Mount Gross-Glockner

cmp 81 • spiritual aspect of mountain climbing

• rock vs ice experience

• destiny [not mutually exclusive with Yockey's]

Вспоминка

ногχογ ελαρε "attack" и провокации "second wind"  
в ~~mountain~~ mountain climbing это сугубо личный выбор,  
ка война подобная ситуация провоцирована  
обстановкой - can't pace yourself here if  
you want to survive / accomplish a task.

cmp 83-86 Mount Blanc

cmp 84 It is up here on these peaks that one  
can truly perceive the secret of that  
which is imperium in the highest sense of the word.

- A true imperial tradition is formed only when a heroic vocation awakens as an irresistible force from above and where it is animated by a will to keep on going, overcoming every material or rational obstacle. This ~~is~~, after all, is the secret of every type of conqueror.

[reminiscent of smth Savitri Devi said about one particular conqueror of a Buddhist or Hindu Tradition]

- conquerors sacrificed everything, starting from their own selves, preferences, pleasures, and tranquility to that force that has manifested in them, which they bear.

comp 85 • on Caesar, Constantinus Chlorus

- "Our lives and happiness lie beyond the ice, the North and death".  
— Nietzsche

- description of the Roman legionary spirit

comp 85 superior, incorporeal unity of the invisible front of all those who, despite all, fight in different parts of the world the same battle, lead the same revolt, and are the bearers of the same intangible tradition.

[comp 15 irresistible spiritual army - Wildees Heer]

comp 85-86 light of an absolute light

стр 87-90 Mount Rosa

стр 90 deepest aspects of the experience of mountain climbing.

Заметка

"If an egg is broken by outside forces, life ends.  
If broken by inside force, life begins. Great things always begin from inside."

— Jim Kirk

на какой-то азиатский хрен а-ля self-help гурно  
ко суть книги имеет параллель с уровнем  
инициации, достаточно лишь заметить  
egg на body. Конечно автор книги её  
использовал в другом контексте

стр 93-95 Николай Рёрх

стр 94 conditions (>4000 meters) in which the real  
and the unreal, the inner and the outer,  
the objective and subjective begin to merge  
into one reality. ~~This happens~~

Заметка

Эффект автомата game в зрении —  
на "автомате" проводим глаза от слова  
к слову, строчка за строчкой, а мыслем в  
другом месте.

Так не требуется сознательный  
контроль.

стр 95 can we call a Russian a Westerner !

cmp 97 • traits of a traditional civilization!  
traditional art

- Evola considered the Indo-Tibetan civilization to be one of the most traditional.

cmp 99 difference of symbolic art from  
Christian art — symbol vs human form

cmp 99-100

- Tibetan monuments representing initiation

cmp 103-106 Tyrol

cmp 104 = grail theme

cmp 105 peculiar variations of the  
Crucifix

cmp 106 turning traditions into objects  
of exhibition = uprooting tradition.

cmp 107-111 Dolomites

cmp 109 more criticism of the Modern World

cmp 110 • War mechanized, no warriors only soldiers  
+ ~~no~~ • transformative power of the  
mountain, those who conquer it  
become people of another race.

cmp 113 • earth vs high  
• origin of "Your Highness"  
• origin of "paradise"

cmp 114 Nordic-Aryan tradition, Valhalla  
+ noblesse gymnasium monuments

- Universal ruler u supreme center  
[сложно подробнее изложить вопрос и  
сравнение с гонимыми о универсальности  
мира]

## Mount Analogue

заменил в Kindle, больше вариантов

## The Doctrine of Awakening

cmp xii • Evola was neither a Buddhist or a scholar of it, he merely presented in it one of the many "ways" to initiation.

- Wet/dry paths, not opposites

cmp xiii • Other Evola's Works and what path they present.

- Buddhism - a nontheistic spirituality that has nothing to do with morality, but a system of asceticism

cmp xiv Ride the Tiger and DoA both for the very few, [the Fascist Style]

cmp xv true core of Buddhism

cmp xviii Duty is the only reference point.

cmp xix • real asceticism  
• hero = god

cmp xx Evola giving witness to truth.

cmp 3 • original meaning of asceticism - "to train"  
training/discipline

assumed a purely religious context through degeneration.

cmp 4 to understand the value of asceticism in a comprehensive view of the universe refer to the fundamental tradition and the highest metaphysical concepts of the Aryan races.

cmp 5 • Buddha, title that means "Awakened One"

• original Buddhism - Pali Buddhism contains all the Aryan characteristics:

- 1) contains complete ascetic system
- 2) universally valid and realistic
- 3) purely Aryan in spirit
- 4) accessible in general conditions of the historical cycle to which present day humankind also belongs.

• as "training" or discipline an asceticism aims at placing all the energies of the human being under the control of a central principle.

technique that has characteristics of objectivity and impersonality.

• all religious conceptions, practical ethical interpretations are just accessory

- pure asceticism - made up of techniques for developing an interior force the use of which is undetermined [can be used for any purpose like a tool]
- While "ascetic" reinforcement of personality is the foundation of every transcendental realization can likewise be of great value on the level of the temporal aspirations and struggles.

cmp 6 • Buddhist asceticism is conscious, there is direct action, based on knowledge, conscious of its aim and developing throughout in controlled stages.

the style persists throughout, on every level of Buddhist discipline

- Buddhism is almost the only system that avoids confusion between asceticism and morality, and in which the purely instrumental value of the latter in the interests of the former is consciously realized.

cmp 7 • the elements of "right conduct" are considered purely as "instruments of the mind": it is not a question of "values" but of "instruments" of a virtue, not in the moralistic sense but in the ancient sense of virile energy.

- metaphor of the raft.

- in Buddhism and yoga asceticism is raised to the dignity and impersonality of a science: systematic; conscious technique; calm and uniform light; method that has no need of external means.

all this <sup>↙</sup> refers only to the first aspect of asceticism the most elementary in the ascetic hierarchy.

- there is a distinction between the disciplines that "suffice for this life" and those necessary ~~for~~ to take one beyond.
- Will → energy → spirit → investigation → heroic spirit  
ascetic achievement in an upward direction.
- "either certainty in life, or no return after death".

emp. s. • Sureness is linked with the state of "awakening", in ascetic development is associated with unshakable calm which may be considered as the highest aim of a "neutral" discipline, and which can be pursued by one who yet remains essentially a "son of the world". Beyond this there is an unshakable calm which is associated with knowledge and which then leads to "liberation".

- original Buddhism avoids anything that savors of simple "religion", of mysticism in its most generally accepted sense, of systems of "faith" or devotion or of dogmatic rigidity.



- Buddhism contains a virile and courageous attitude that would seem Promethean were it not indeed essentially Olympian.

cmp 9 • Dahlke: one characteristic of Western superficiality is the tendency always to identify religion as a whole with religion based on faith.

- Beyond those who "believe" are those who "know".

different degrees of knowledge

- in some cases such "religious" forms are necessary but we must realize that there may be some who have no need of them and who, by race and by calling, desire a way free from "religious" mythologies, a way based on clear knowledge, realization and awakening.

- Buddhism is readily available to all  $\Rightarrow$  not esoteric school.

it is also not a religion.

cmp 10 • a "religiously" conceived system can carry an individual to a certain level of spiritual realization; the theistic concept represents an incomplete view of the world, since it lacks the extreme hierarchic apex.

- being and nonbeing

- Western Degenerated spirituality.

Cmp 11 • recognition of that which is  
"beyond both 'being' and 'nonbeing'"  
opens to ascetic realization possibilities  
unknown to the world of theism.

the meaning of Buddhist asceticism: it is  
no longer a system of disciplines designed  
to generate strength, sureness and  
unshakable calm, but a system of  
spiritual realization.

- the doctrine is for the wise/expert  
not the ignorant/inexpert

for it can be harmful to those who  
wrongly grasp it.

Cmp 11-12 Doctrine of Awakening is not  
itself one particular religion that is  
opposed to other religions.

- fundamentally innate attribute of the  
Aryan Soul.

- 3 reasons why Buddhism is suitable for  
~~explaining~~ an exposition of complete  
asceticism.

### cmp 13 • ariya = Aryan

- the doctrine is spoken of as accessible and intelligible, not to the common crowd, but only to the ariya
- the term ariya has been translated as saint, noble, sublime but none of these are accurate, incomplete ~~later~~ later meanings of the word and do not convey the fullness of the original nor the spiritual, aristocratic and racial significance
- it is however preserved in Buddhism.
- in the texts ariya are the Awakened Ones, those who have achieved liberation and those who are united to them since they understand, accept, and follow the ariya Doctrine of Awakening.

it is a privilege to be born in the land of the Aryans

### cmp 14 • Buddhism and the Aryan Race.

- contains the Olympian element that is the mark of Platonism, Neoplatonism and Roman Stoicism
- Christianity has been rectified [not by much] by a trans~~fusion~~fusion of Aryan blood.
- 2 contrasts: ~ modern vs traditional concepts  
~ creations of the Aryan spirit / blood  
~ vs results ~~from~~ from the admixtures of non-Aryan <sup>influence</sup> ✓

cmp 14-15 Aryans = Hyperboreans  
but later became a designation of caste.

Aryans come, conquer, become the ruling elite,  
race mix, disappear and the name remains the  
title of the rulers who descend from mixing ~~with~~

cmp 15 Buddha → Prince Siddhattha, descendant of  
the Sākya race, which in turn claims  
descent from the "solar race".

cmp 16 two possibilities for a "superior man":

- remain in the world and become a  
"universal sovereign", Aryan prototype of  
the "lord of the Earth"
- renounce the world and to become  
perfectly awakened - "one who has removed  
the veil".

Buddhism also, regardless of the caste problem, held  
that those who may one day become awakened,  
are never born into a peasant or servile  
caste but into a warrior or Brāhman caste.  
Conditions prevailing in the warrior caste were  
more ~~p~~ favored.

• analogies between Buddhist asceticism and war

• as for "nobility" it is bound up here with aspirations  
toward superhumanly inspired liberty.

cmp 17 "I serve no man, I have no need to serve any man" - idea that recalls the "autonomous and immaterial race".

- Buddha - example of a royal ascetic  
his counterpart in dignity is a <sup>universal</sup> sovereign

essential nature of individuals who can only be either imperial or perfectly awakened.

- Characteristics of Aryan-ness of original Buddhism teaching is the absence of proselytizing manias  
[does not attempt to convert]  
no "salvation" pitch, divine <sup>Aryan</sup> figures don't concern themselves with humanity, they can do little for man who is fundamentally the artificer of his own destiny, even of his development beyond this world.

cmp 18-19 quotes on how Buddhism is not forced.

cmp 19 "noble miracle of conforming to the Aryan nature".

- description of the awakening of intuition.

cmp 20 Buddha, not entirely human but also not too human.

- he is the living incarnation of a law which is transcendental that can be "contained" by nothing. Question of Race comes in here too.
- notion of "revelations" are foreign to Aryan spirituality.

cmp 21-37 *umopua papumopotaua byyugua*

cmp 21 → in every tradition worthy of the name, elements are always present, in one form or another, of a "knowledge" that, being rooted in a superindividual reality, is objective.

- all traditions or doctrines obey, even without seeming to do so, a profound logic - discoverable by means of an adequate metaphysical interpretation of history.

cmp 22 • Vedas neither religion nor philosophy  
Veda from vid - "I see", "I have seen".  
refers to a doctrine based not on faith or "revelation" but on a higher knowledge attained through the process of seeing [experience]

Vedas - not faith but sacred science.

- "gods" of the Vedas are projections of experience of forces in man, nature or beyond perceived "triumphantly"
- various gods and their meanings.

cmp 23 • sacrifice rite

- soma
- "wiping out the tracks"

cmp 23-24 degeneration to philosophy and theology.

cmp 24 • "an idiotic science knows everything and explains everything, and sits enthroned, satisfied, amongst its extravagant creations"

[ речь о духовных представлениях, но  
очень подходит и для описания  
профаных наук ]

• Brāhmaṇa becomes an almost theological concept

Upanisads retains more traditional elements  
(originally esoteric → cmp 25)

ātma — "I"

nefi neti (not so, not so) — "not I"

but the 2 gradually converged

the doctrine of the identity of the ātma  
with the brahman constitute a metaphysical  
achievement but at the same time  
initiated a process of spiritual dissolution  
(cmp 25-26)

cmp 25 • danger of pantheistic confusion

• 4 ages / yuga

cmp 26 germs of decadence:

- stereotypical ritualism
- demon of speculation
- "religious" transformation
- foreign non-Aryan influences  
[like reincarnation]

• reincarnation incompatible with an Olympian and heroic vision of the world.

in the Vedas only a single fate after death is considered, as in ancient Hellas.

emp 27. Samsāric consciousness - keystone of the Buddhist vision of life: after death the individual elements of man dissolve in the corresponding cosmic elements, including ātmā [I] which returns to the "ether" and only the karma is left

action, ↙ impersonal force, bound to life of one being, that will go on to determine a new being.

[so is it something that "attaches" in the process of individuation?]

emp 28. in Sāṃkhya ātmā [I] is called puruṣa

• Samsāra - "current" - current of becoming

• in Vedic origins Brāhman is not so much a "priest" but rather a visible incarnation in the human world of the superhuman.

• there used to be no distinction between the brāhman and the kṣātrīya / rājā - the warrior or regal caste (same for early Greeks, Romans, Germans)  
division is a result of regression. [a split occurs]



cmp 28-29 warrior caste held a realistic  
virile view, ~~and~~ doctrine of the  
ātma [I] as the unchangeable, immortal  
principle of human personality

Brāhman caste moved to speculations

cmp 29 crisis period of traditional civilization  
and the doctrines that appeared at this  
time as a reaction:

- Lao-tzu and Confucius
- Zoroastrianism
- Buddhism
- Rome

While Hellas and Egypt experienced a decline.

cmp 30 - Buddhism presented a particular adaptation  
of the original Indo-Aryan tradition, that  
kept in mind existing historic conditions,  
while adhering to the warrior caste spirit.

- Buddha's historic background as a precursor to  
his direction.

cmp 30-31 reference to the original Aryans? (Hyperboreans)

cmp 31 - Buddhism as a revolt against a caste that  
claimed to monopolize spiritual authority.  
[declining Brāhmins]

- life tree, center of the world.

cmp 32 • distinction between degenerated  
and original Brāhmanas

Buddha as the latter opposed the former.

~~on~~ ~~the~~  
cmp 32-35 Buddha's true attitude to the  
problem of castes:

- he did not oppose the caste system
- an Awakened one can arise from any caste
- it is less likely in ~~some~~ most castes
- it is a matter of individual cases
- sankhāra - predisposition: for most it is a difficult process, for some it is easy -
- "path of the elect", reserved for those of a good birth.

But due to historic conditions ~~Buddhism~~ had to place emphasis on the aspect of action of individual achievement.

cmp 33 one should not serve a man if the service doesn't make one better, but should serve ~~a~~ man in whose service one does become better.

cmp 34 • when rivers flow into the ocean they cease to be rivers and are the ocean but they form a well defined company.

• Effective aim of Buddhism: discriminate between different natures, ~~to~~ stimulate the spiritual bases that originally ~~formed~~ were the premise of the

## Aryan hierarchy

[to awaken each one's respective spiritual base that determines their nature / place in the hierarchy]

- Buddhism as a doctrine of universal compassion encouraging humanitarianism and democratic equality is a Western misconception and a corrupted form of Buddhism.

comp 35 • Thus Buddhism is of the heroic race in the Hesiodic teaching of the 4 ages.

! for this race spirituality is the aim, the object of conquest, final limit of a reintegration to be carried out by one's own virile efforts.  
[good description of the Fascist goal]

- criticism of modern man's perception

comp 36 • having to resort to belief or faith is an act of desperation.

- on Protestantism
- secular, materialistic and samsāric character [becoming] of the modern man's mentality.

thus Buddhism has more to offer than most doctrines on the premise of having arisen when the early manifestation of this mentality took root [it appeared in the modern cycle]

it is a practical and realistic adaptation of traditional in the spirit of the warrior caste & ideas.

- Western man's inclination for clarity, realism, exact knowledge today is only applied on the material plane and not the spiritual

↑

Buddhism is all of that on the spiritual plane and both hold inherent warrior characteristics.

- genuinely traditional systems, such as the Vedānta, if to be fully understood and realized, presuppose a degree of spirituality - that has disappeared long ago in the vast majority of people

[ergo why its harder to utilize them for modern people, whereas Buddhism offers less resistance]

cmp 3p • premise from which the Doctrine starts is renunciation of constructions of thought and speculation [opinions] and theories as products of human restlessness and seeking of an external support.

↓

this applies not only to cosmological speculation but also concerning man, his nature and destiny and to any conceptual determination of the ultimate aim of asceticism.

- all typical philosophical quandries are but "vain thoughts."
- blind alley of opinions, net of opinions, caught up and lost in which "the ignorant worldling cannot free himself from birth, decay and death."

"Opinion, O disciples, is a disease; opinion is a tumour; opinion is a sore. He who has overcome all opinion, O disciples, is called a saint, one who knows".

cmp 39 • this blind alley of opinions is painful, desperate, tortuous, not leading to detachment, not leading to progress, not leading to vision, not leading to awakening, not leading to extinction. The doctrine "destroys to the foundations every attachment to and satisfaction in false theories, dogmas and systems." cutting off both fear and hope.

The Accomplished One has seen - he doesn't need opinions, he knows through experience.

- Buddhism doesn't exclude answering those typical philosophical questions, but opposes the demon of dialectics and has rejected every "truth" that is based only on discursive intellect which can only have the value of "opinion".
- the "take away all" of the Buddhist asceticism is a preliminary catharsis, justified by a superior type of criterion of certainty, rooted in actual knowledge, acquired by immediate vision. It is a criterion of direct experience.
- deciding if smth exists or not on the basis of having himself experienced it same as one experiences pleasure, pain, or delusion.

cmp 40 • mentality of a hunter, someone who seeks answers <sup>(like a philosopher)</sup>, considered a step backward

- "to know by seeing, to become cognition, to become truth, to become vision" — this is the ideal: knowing-seeing in conformity to reality.
- "Recognizing the poverty of philosophical opinions, not adhering to any of them, seeking the truth, I saw."
- The supreme form of knowledge is knowledge conforming to reality.
- Wise man, the Arya, is not a follower of systems, he does not recognise dogmas, he does not consider himself equal, superior or inferior to others

[॥ Anupxy Kṛmeṣa?]

cmp 41 • the Doctrine is beyond imagination and not susceptible of assimilation by any process of ratiocination [reasoning]

- ataḥkāvaca — that which cannot be comprehended by logic.
- correspondence of this mode of knowing as seeing and Plato's "remembering"

- Buddhism aims to overcome the state produced by āsava - intoxication - manias - fever

## /Заметка/

Осудить Турпа в смысле использовать его  
смы против него = Wet Path = Left Hand, etc

→ метод преодоления болезни посредством  
усугубления fever, повышение температуры  
пока она не сожжёт болезнь, риски  
соответствующие

- sphota - knowledge manifested in unveiling
- Dhamma-Cakkhu - eye of truth/reality  
↗!
- Cakkhumant - to be gifted with the eye
- conversion = his eye of truth opened.
- Olympian mind is strictly related to "being"  
and that is manifested in the "knowledge  
by seeing".

## /Заметка/

sumama~~ma~~ по гүңо Jim kwik  
мама в гүңе - состояние becoming, если разбито  
извне - смерть и выход сил из формы [тела]  
разбивается изнутри, когда внутри образовывается  
нменес - состояние being [аналог]

- Titanic spirit - restless, inventive and always in search of something, cunning and curious.

cmp 42 • <sup>supreme knowledge</sup> conformity with truth is achieved only through a gradual process.  
milestones of the development listed on the page.

- importance of confidence as a prerequisite

cmp 42-43 • He who cannot strenuously train himself, cannot achieve truth"

cmp 43 • an implicit assumption that the Doctrine is not directed to the "common man", for him there is no spiritual rebirth, as he lacks the quality of confidence that defines the "noble son" and ~~that~~ common men are as "arrows shot by night".

- simile of a man struck by an arrow more concerned with the details of the attack, rather than demanding immediate help.

↓  
Buddha does not answer every little [philosophical] question as it does not lead to dispassion.

cmp 44 • realizing that one lives in a world of becoming  
= Samāsāric consciousness

cmp 45 • Buddhist terms designating a particular reality or individual life or phenomenon:

- Khandha - group/heap, bundle or aggregation



## - Santāna - "current"

- "all elements of existence are transitory"
- "all things are without individuality or substance."

the lack of saṁsāric consciousness is expressed by this formula: void of "I" or of anything that resembles "I", void of substance.



in saṁsāra there are only conditioned states of existence and consciousness.

- Dhammā - primary elements of existence, simple contents of consciousness and not abstract explanatory principles created by thought.
- doctrine of anattā - of instability; when applied to external experience will tend more and more toward pure empiricism - as the external world appears, so it is.  
not "this object has form/color/taste"  
but "this object is this form/color taste".
- Buddhism challenges the idea of a substantial, immortal, and unchangeable principle of the person, such as the ātmā of the Upaniṣads. Even the person (Sakkāya) is khaṇḍha and santāna, an aggregate and a current of elements and of impermanent, "compounded" and conditioned states.

cmp 46 • simile of the wagon

[ $\approx$  || remmanam nam bhū me numa]  
[cynna racmen?]

- when the conditions that have determined the combination of elements and states that make up a person are no longer effective, that particular person dissolves.

But even while he exists he is not a "being"  
but a "current" (santāna) or rather a  
section of a current (because it is neither  
started by birth nor interrupted by death).

- modern man knows only the consciousness of  
"become" and "formed" - consciousness determined  
by and conditioned by content, which are,  
however, impermanent.
- consciousness and perception are inseparable.
- the idea "I am" arises in relation to the Body.  
Similarly with feeling, perception, formations, consciousness  
- in relation to such causes the idea "I am"  
arises, but they are impermanent.

↓  
cmp 47 •  $\Rightarrow$  the idea of an ātma, of a substantial  
unconditioned "I" cannot be accepted.

- the real "I" experienced by everyone is conditioned  
by "name-and-form".  
form - part of the aggregate, which is gross and  
material

name - part that is subtle and mental.  
between them is an interdependent relationship.

Bound to "name-and-form", the "soul" follows its fated changes, and for this reason anguish, trepidation belong to the deepest stratum of every human and more generally saṃsāric life.

- "one state ends and another begins: and the succession is such that it is almost ~~impossible~~ to say that nothing precedes and nothing follows".
- theory of the 4 truths of the Ariya and of "conditioned genesis".
- We must adopt a different viewpoint to discover [experience] the deeper meaning and the law of this flowing, this succession of states.

cmp 47-48 translation difficulties lie in the nature of Western and Indo-Aryan languages.

cmp 48. • dukkha - incorrectly translated as almost literal pain which then produces a distortion of context.

dukkha - growing old, being ill, undergoing sorrow one wishes he wasn't, being deprived of that one desires - pain, suffering

but same term also refers to nonhuman states of consciousness  
it is a state of agitation, restlessness, commotion, rather than suffering

(where fear and anguish are destroyed)  
dukkha - as the antithesis of unshakable "calm",  
which is superior to both pleasure and pain.

We must associate the notion of "anguish"  
with that of commotion and agitation.

In this world Buddha saw trembling men, attached  
to their persons.

"This world is fallen into agitation".

"We are born, we die, we pass away from one  
state, we arise in another.\* And from this  
sorrow, from this decay and death, no one  
knows the escape."

cmp 48-49 second truth of the Ariya which deals  
with samudaya - origin

What is the origin of dukkha, where it draws  
its nourishment and what maintains it?

answer: tanhā - craving / thirst

this is the central force of samsāric existence,  
this is the principle that determines the nonaseity  
of any thing and any life whatsoever and that  
endows all life with alternation and death.

"burning world" - "The whole world is in flames,  
the whole world is consumed by  
fire, the whole world trembles".  
and it is burning with the fire of desire.

cmp 49 • pañcakkhandhā - fivefold stem of the personality:  
- materiality  
- feeling  
- perception  
- formations  
- consciousness

• desire is the root of a large number of human actions, it is the substance of his own bodily form, the root of his very individuality, the base of his every experience, even of that of a color or a sound, to which he is indifferent; beneath his joy lies dukkha (agitation, suffering, restlessness).

[desire leading to fall-individuation, sensing of sound to a bodily form]

• only those who have arrived at the goal and freed themselves from the bonds of existence, can understand what craving and thirst for craving are.

cmp 50 • simile of a leper

• thirst and nourishment - feeding thirst by trying to alleviate it; exempt from the Gospel.

• craving as fire - every living being appears not as an "I" but as a process of combustion.

- a being doesn't have craving - he himself is craving. there is in everyone a latent will to burn.
- relationship between fire and its fuel

cmp 50-51 • the "I" as *santāna*, or "current" is none other than the continuity of this fire that dies down and smolders among the ashes when the supply of material grows short, yet ready to blaze forth at every fresh contact.

cmp 51 • theory of *anattā*, of "not-I" has this meaning: the "I" does not exist outside the process of burning, it is the very process - were a halt really made, the "I", the illusion of being "I" would collapse.

↓

Here is the reason for the anguish and for the primordial "agitation". The *samsāric* "I" has its foundation in craving, without which it would collapse.

- theory of *samsāra* had developed as far as the theory of "instantaneousness" or "instantaneous existence" - khana.

life is instantaneous - this is enough to destroy the theory of reincarnation.

cmp 51-52 this idea that "this consciousness ~~is~~ <sup>enough to</sup> persists unchangeable through the cycle of changing "existences" is false

cmp 52 : the nature of consciousness is conditioned "above all by "name-and-form""; a real continuity of consciousness is inconceivable where "name-and-form" is liable to change, where new and different psychophysical aggregates may be produced in the current

"it is not the same name-and-form that re-arises"  
[individuality]

~~similes~~ • a continuity does indeed exist, but it is impersonal, it is the continuity of craving, of the "current", of the will to burn in order to be; when this force has exhausted, like fuel, one like it leaps like a flame to attach itself to another stem and blaze forth in it.

We should here refer to a continuum from which both absolute diversity and absolute identity are excluded.

• similes of 3 fires, milk-curd-cheese

cmp 53 • in having a different "name-and-form" it is well to change also the denomination.

the only real continuity is a casual connection, a kind of impersonal heredity.

• saṅkhārā - formations

kamma - "matrix of beings"

• "according to the actions of a being, there arises fresh becoming; what one does causes to become again."

- beings are heirs of actions.
- there is no continuity of the individual substratum of an "I".
- We should only consider the particular quality assumed by the fire in the one combustion that transfers itself to the next.
- it is not the same name-and-form that arises in the next existence; but with ~~this~~ name-and-form good or bad actions are done, by means of, which a new name-and-form arises in the future existence.
- billiard ball simile } ↙
- it is "hereditary"
- this body is neither one's own, nor as someone else's, but as determined by a preceeding action, that is, by the energy produced by preceeding actions, either mental or physical.

comp 54 - However, we deem that one should think less of a linear continuity of individual existences, than of so many appearances of a single stem of craving.

desire composes every life, every single individual

- Buddha has set forth what ~~is~~ amounts to the limiting-form of the fall or regression because only this way a total reaction can be provoked and the necessity for the asceticism demanded by the path of Awakening understood.



- first 2 truths of Ariya may not be directly evident to modern man. He may be able to understand them fully only in special or critical moments, in particular circumstances, ~~moments~~ in all moments of sudden danger [see details on page]

this reaction does not proceed from the 'Will', consciousness, nor from the "I".

Will of the "I" has, normally, a liberty equivalent to that of a dog tied to a fairly long chain that he does not notice until he has passed a certain limit.

cmp 55 "You are not life in yourself. You do not exist. You cannot say 'mine' of anything. You do not possess life - it is life that possesses you. You suffer it. And the possibility of immortal survival of this phantom "I" at the dissolution of the body is only a mirage, since everything tells you that ~~its~~ correlation with this body is essential to you and a trauma, an indisposition, a fainting fit, or any kind of accident ~~has~~ has a definite influence over all its faculties, however 'spiritual' and 'superior' they may be."

he who reaches this perception and grasps the mystery of samsāric consciousness and fully lives anattā, the doctrine of "not-I"

- the basis of the Doctrine of Awakening is the passage from purely individual consciousness to this saṁsāric consciousness that includes indefinite possibilities of existence, both "infernal" and celestial.

and this experience is not the sole property of Buddhism.

cmp 56 • two forms of existence and saṁsāric consciousness can be distinguished:

- truly saṁsāric
- limited to time and space of a single individual  
 ↳ the one prevalent in the modern West

- initiatory - ascetic path considered an essential first phase the passage from the particular consciousness that is bound to a single life and defined by the illusion of the individual "I" to truly saṁsāric consciousness.

cmp 57 • second Ariya truth - origin.

doctrine of "conditioned <sup>genesis</sup> ~~origin~~", which studies the stages/states by which conditioned existence is arrived at.

cmp 58 • the point is that if we understand the process by which we come to material existence and mentality, then we can learn how to become free of it.  
 [which is the focus of the last 2 Ariya truths]

- "conditioned genesis" considers a series of twelve conditioned states (it is a question of conditionality and not of true causality).

similes of the milk and fire apply here.

cmp 58-59

- 2 interpretations of the 12 conditioned states; they do not exclude or contradict each other, they are just of different scopes/scales/planes.

1st interpretation is confined to the material / samsāric existence (temporal)  
it is horizontal —

2nd interpretation is also considered in transcendental terms

it is vertical ↓

- hidāna — causal "nexus" — 12 nidāna/states/stages.

cmp 59-60 the 12 nidāna in great detail  
(см. приложение на англ. языке. пункт 1)

cmp 61 since there exists a state opposite/prior to the temporal existence it is possible to escape to it.

cmp 62 см. приложение — note 17.

cmp 65 the seed, earth, water simile for the 3 principles  
(mind, soul, body)

cmp 66 symbolism of burning

## 12 nidāna (states/stages)

①

1) ignorance (of the 4 Ariya truths)

2) mania

of desire, existence, ignorance

1) all saṁsāric existence is ignorance  $\Rightarrow$  it is the condition [principle element] of this state, not its beginning

but it is the beginning from a higher point of view [that exists outside the saṁsāric existence itself]

2) manias are conditioned by ignorance which leads to a determined existence on any level [plane]

on the saṁsāric plane an ignorant man, having descended into birth, cannot apprehend that the law of the world is dukkha [unrest], nor its origin, nor deliverance from it, nor the path of deliverance [the 4 truths] ignorance of the 4 truths

②

After ignorance comes sankhāra - a desire for this mirage and by a conviction of its value and reality. [willful acceptance of the material world as the only reality, willful ignorance, or reinforcement of it]

Double sense of the relation between sankhāra and karma:

1) | karma as action, principle accounting for the difference of beings

2) — Karma as the roots of character and predispositions, innate tendencies, as well as fresh ones that develop and once established are incorporated in the body of craving, pass from being to being.

But this second sense still goes back to (I).



(II) through individuation as the result of (I) comes consciousness (distinctive consciousness) —  
— the germ of all that will eventually appear as individuality, individual consciousness, consciousness of „I“ (which also includes forms of individuality differing from what is usually understood as human individuality).



(IV) „name-and-form“ — combination of both material elements („matter“) and immaterial elements („mind“) that individual consciousness needs as a base.

here occurs the meeting of I and — directions, leading to the conception and generation of a being. Transcendental dispositions are incorporated in the elements of material heredity, to a large extent in the material of the biological heredity of the parents (in humans).

3 factors come together in the birth of a human being:

1st factor is of a transcendental nature and is connected with the first 3 stages (I) (II) (III):

ignorance, mania and willful ignorance [sankhara] must have a descending current that through (II) was already given its direction and through (III) tends toward an individual form having "I" consciousness. [the fall of transcendental forces]

2nd factor is connected with forces/influences that are already organized, with an already determined will, thus corresponding to one of those processes of "combustion" that constitute samsāra [the current of becoming]

These influences and will can be considered comprehensively as a form of entity of craving, whose presence is necessary, in addition to the parents, for a birth to occur.

[samsāric daemon]!

entity antarābhava - thought to have a pre- and prenatal existence; nourished by "desire" and carried by impulses fed by other lives, it seeks to manifest itself in a new existence.

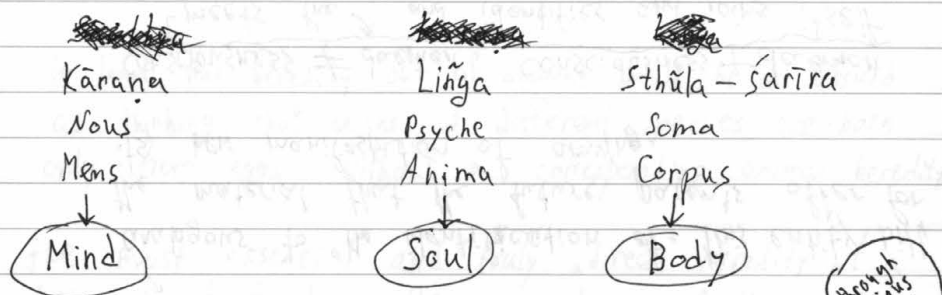
This 2nd factor already is potentially corresponding to a largely predetermined "name-and-form". On this (II) level occurs the meeting of that principle obscured by ignorance with the samsāric daemon. The first joins the second, inserting itself in this way into a particular group of material [biological] heredity.

3rd factor - samsāric daemon "walks around" looking for suitable "parents" that present a heredity in accordance with its cravings. The daemon may conceive a "desire" for either future parent according to the sex to which it belonged in the previous life, and a corresponding aversion for the other parent.

identification occurs

Once the <sup>(future)</sup> parents are infatuated the daemon enters the womb and conception takes place. ~~resulting in the individual~~ The germinal chain of factors that will form the basis of personality condense around the daemon and then follows the physiological process of embryonic development, external nature of which is known to science. Internal development is determined by the various remaining stages.

Thus there are present in the human being the 3 principles/entities:



The anima combines more or less with the daemon as an irrational entity. The person or anima (pudgala) is often confused with this ~~entity~~ performed principle that exists as the life of a determined life and holds together its elements, yet maintains itself <sup>as a</sup> separate energy, not bound to them and transmits itself.

Brought  
through  
various  
lives



the samisāric daemon and "consciousness" are 2 very distinct things, an identification is made between the force from above that is carried down by ignorance, and this entity made of desire.

↑  
Analogous to the identification of this entity with the material that the future parents offer for its new manifestation of craving.

consciousness  $\neq$  daemon      consciousness + daemon  
↑ meets the ↑ and identifies and joins itself with it at the moment when it achieves one of its individuations and incarnations

in the human compound there does exist a daemon that is the seat of a more than samisāric consciousness and to which there may also be attached memories, instincts and causes of remote origin and this is <sup>the</sup> signification of the so-called "containing-consciousness" that receives all impressions both conscious and unconscious of a certain stock or current.

there also exists in the human being a higher principle:

at the point when the daemon enters the womb, and when the regrouping and solidification of the material elements begins around it, it dies — cessation of the continuity of ~~consciousness~~, and this means that one does not in the ordinary way remember prenatal and preconception states either material or transcendental.



Only in cases of exceptional "descents" does birth take place without any dissolution of the continuity of consciousness; the individual is in perfect possession of himself, he is imperturbable and has vision; and for his nativity he has a choice of the place, the time, and the mother.

Heredity is considered here as something much vaster - as that which comes from oneself and from antecedent identifications. Taking heredity comprehensively, only this understanding is essential as far as the core of the human personality is concerned.

to leave this heredity out of account would be as absurd as thinking that chicks of different species are born only from eggs, without a corresponding animal heredity.

the most essential and truly "direct" heredity of a being is not found in the genealogy of its earthly parents. For beings are heirs and sons of action and not of father and mother.

of body and soma

Heredity

scientific

principle "from above"  
clouded by ignorance



(V) internal side of embryonic development

ṣaḍ-āyatana - (the assumption of) the sixfold base

6 senses - the usual 5 + mano, mind or thought.

(subjective thought tied to the brain)

it is ~~strongly~~ held that thought originates from special and subtle forms of "contact".



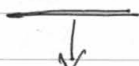
(VI) - (VII) with (VI) we pass from potentiality to actuality. → "contact" or "touch"

(VII) feeling, the affective coloring of the perceptions, sensations as a whole.

Here a new development begins



(VIII) thirst. This awakens in the various sensory fields, and is nourished by contact, exactly like the flame that burns in every sense and includes the object, the sense organ, the contact, and the impression that follows from it, even when it is neither pleasurable nor painful but neutral.



(IX) embrace - acceptance, a coming into possession in the sense of attachment or dependence. "belonging to self" arises and comes into being: there arises the feeling of "I" or of the

"person" defined, by reference to this or that object, by formula "this is mine, I am this, this is my self"

[you are not your fucking khakhis; which coffee table defines me as a person; you've all got such interesting personalities but you look the same].

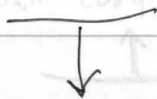
formation of the personality based on 5 groups:

- materiality
- feeling
- perceptions
- formations, tendencies, volition
- consciousness

attachment is not the same as the 5 groups of attachment; and neither is attachment outside the 5 groups of attachment. That, which in the 5 groups, is the cause of will, is affirmation, that is attachment.

samsāric personality is not made up of these 5 groups, but of that which in them is "craving of will", of that which proceeds as the result of thirst, which joins with the craving of the daemon and, ~~at the~~ at the moment of satisfying itself through the contacts, determines dependence; while from dependence, in turn, proceed the anguish, the restlessness, and the fundamental fear of those who have not in themselves their own principles and who desperately cling to the

"T".



↓

(X) all the necessary conditions for the establishment of the person are now present, and with its actual becoming there occurs the act of synthesis for its definite solidifications as an individual being, and of its "existence" in a literal sense

bhava - becoming

↓

(XI) descent

from (V) to the (X) - states that develop in a complementary manner to embryonic life.

the doctrine does not limit itself to the case of human and terrestrial birth (= xi)

possibility of birth must be considered not only on the plane of animal generation, but also on that of "pure forms" or on the plane "free from form".

↓

(XII) decay and death

"becoming generates, the become grows old and dies."  
"All that has origin has also an end".

↑

12 nidāna (states/stages)

↑

continuing on (XII) - death

cmp 69 • the teaching that comprises the first 2 truths of the Ariya, that is dukkha -  
- agitation as the root of all suffering,  
and its underlying taṇhā, craving or desire.

celestial worlds are also considered subject to it.

divine entities can also die, <sup>meaning</sup> ~~reabsorption~~ <sup>possibility</sup> reabsorption and emanation of all manifested forms, including the highest, into the unmanifested principle, superior and anterior to them all  
is possible.

• Māra from Mṛtyu - god of death.

↓  
power that stands at the root of the whole saṃsāric existence, asserting himself whenever there is passive identification, attachment, bond of desire, satisfaction, on whatever plane of existence or whatever "world", even, therefore, in the spiritual world.

Māra  $\begin{cases} \text{craving} \\ \text{love} \\ \text{hate} \end{cases}$

Māra is closely related to ignorance.

↓  
Māra can act so long as he remains unknown.  
The moment the unclouded eye perceives him, his power becomes paralyzed.

cmp 70 • created by deeds, the conditioned forms of existence can be dissolved by ~~the~~ deeds.

• false road - descending series of the "formations" from ignorance.

right road - ascending series of the dissolutions,

↓ in the first series, resulting from ignorance, the formations, tendencies, general volition are formed, and from these, "consciousness" (III) from which comes "name-and-form" (IV) and so on to birth (XI), decline, suffering, and death (XII)

↑ in the second series when ignorance is destroyed the formations, tendencies, general volition are destroyed, "consciousness" (III) is destroyed, and so on to the conditioned removal of the ultimate effects (birth (XI), decline, suffering, and death (XII)) or in other words the law of saṃsāric existence.

cmp 70-71 1st Interpretation of the 12 stages, the material — interpretation, which divides the stages into 4 groups:

(I), (II) - 1st group - saṃsāric heredity come to a particular being from another life

(III), (IV), (V) - 2nd group - connected to the formation/development of the new life that takes on this <sup>heredity</sup>

(VI), (VII), (VIII), (IX) - 3rd group - normal life of an average man in saṃsāric existence

(X), (XI), (XII) - 4th group - refer to this new life

cmp 71 individual explanations of the stages in the material interpretation.

- the last 2 truths of Ariya.

III - postulates the possibility of destroying the state generated through the 12 stages

IV - concerns the method by which this <sup>↑</sup>possibility can be realized and leads up to the achievement of awakening and illumination.

cmp 72 • end of the world - Where there is no birth, nor decadence nor death nor rising nor perishing.

By walking, by going - that is, along saṃsāra - one does not find the end of the world. For it is in oneself. The world ends when the intoxications or manias are destroyed.

- the body taken as a whole is the concrete center of the saṃsāric experience of the world, yet both in its physical and in its invisible, hidden sides all the stages are immanent. We can, however, find the roots of this experience and, furthermore, the power that can eventually cut off these roots, and are thus enabled to transform one mode of being into another.

π  
In this connection the power of the mind in the general sense is emphasized. But the mind depends on the man: it may lead him to the world of agitation and impermanence, or to the awakening.

## Enumeration

the nature of the 12 stages is of a kinetic force, like dominos - when one acts it triggers the next.

same category works for karma (?)

### Cmp 73 • samatha - unshakable calm

in attaining it, we still remain in the domain of an asceticism which need not in itself imply any transcendental realizations and which, therefore, may also be regarded as a form of mastery and as an acquisition of strength for one who remains and acts in the world.

The Buddhist Way as a whole is signposted by these 2 factors.

### • Vipassanā - knowledge

clear perception, making for detachment, of the essence of samsāric life and of its contingency and irrationality; the noble, penetrating knowledge "which perceives rise and fall".

unshakable + knowledge - asceticism that leads to awakening.  
calm

• point of departure - arousing the knowledge to some extent.

• Buddhism  $\neq$  universal it may be true superficially, and of later and altered forms of the doctrine, but not of essentials.  
Buddhism is essentially Aristocratic.



"born in the world, grown up in the world, have overcome the world,  
and stand, untouched by the world".

### Cmp 74 • Simile of a lotus.

- Buddhism originally addressed its Doctrine of Awakening to an elite; a doctrine that is a touchstone. Only the "noble natures", the "noble sons" react positively.

### Cmp 74-75

#### • Renunciation

— inferior renunciation, signifies "mortification", a kind of masochism

— Ariya renunciation, detachment, scission, separation, abstinence, without any particular affective tone.

On this path renunciation is made by reason of the knowledge that the world is contingent, that one is alone and without help in it, that it is not one's own, and finally, that it is in the grip of an eternal insufficiency, unsated and burning with thirst.

### Cmp 75

- most modern spiritual comprehension is also based on aversion of pain, until he is induced to prefer the "nothing".

• newborn baby — new-birth

sick man — disease

old man — old age

dead man — death

divine messengers

Through failure to understand their message one would be destined to the "internal regions".

The essential is to confront a man with a relentless analysis of himself, of the conditioned nature of common existence in this world, or any other world, and to ask him: "Can you say: this am I? can you really identify yourself with this? Is it this that you wish?"

- since one's own conduct is right, false conduct is got rid of; since one possesses true understanding, false understanding is got rid of; since the manias are shut out, the manias are got rid of.

Cmp 76. • Test of Buddhism has various stages from most immediate forms of experience to the higher levels, to supersensible horizons, universality, celestial worlds, where the same line of questions is repeated.

the noble being always ends by answering in the negative.

- a man of a quiet special "race of spirit", such a man does not reject life for "mortification" but because it is too little for him, and when he remembers himself, he feels it to be inadequate to his real nature.
- On the path of awakening the point of departure is positive, it is an impulse that springs from the supernatural element in oneself that still survives in "noble beings" beyond their samsāric nature.  
this world is a foreign land to them.

- the touchstone is the vision of universal impermanence

cmp 76-77 realization that something is impermanent depends on the "race of the spirit", which is at least as important as that of the body.

cmp 77 (spirits):

- "telluric" spirit may consider as quiet natural a dark self-identification with becoming and with its elementary forces.
- "Dionysian" spirit may consider universal impermanence of little account, opposing to it the joy of the moment.
- "Lunar" spirit, religiously inclined, may in its turn see in the contingency of life an atonement or a test, and maintaining the feeling of being a "creature" created by it out of nothing.
- "Faustian/Titanic/Nietzschean spirit" may profess "tragic heroism", may desire becoming, and may even desire the "eternal return".

From these examples, it is easily seen that "knowledge" produces "detachment" only in the case of particular race of spirit, of that which in a special sense we have called "heroic" and which is not unconnected with the theory of the bodhisatta.

• The work then, has one single justification: it must be done, that is to say, for the noble and heroic spirit there is no other alternative.

• annattā - the doctrine that denies the reality of the "I"  
the true self is considered as practically nonexistent for the common man.

nothing belonging to saṁsāric existence and personality has the nature of "I"

Comp 78 • recognize that the bases of common personality -  
- materiality, feeling, perception, <sup>impermanent</sup> the formations, consciousness - are changeable and nonsubstantial.

Can what is impermanent, changeable, nonsubstantial be considered thus: this is mine, this am I, this is my self?

Certainly not.

act in conformity with reality and with perfect wisdom, thus: "This is not mine, this am I not, this is not my self".

Not identifying himself (with materiality, feeling, perception, formation, consciousness) the wise noble disciple is detached. Being detached he is freed.

• all the probative force of reason is a function of this implicit premise: that by ~~the~~ "I" we can only understand the unconditioned, that is to say, something that has nothing whatsoever to do with saṁsāric consciousness or with its formations.

- "What is impermanent, what is *anattā*, what is compounded and conditioned, this does not belong to you, you should not desire it, you should put it away."

cmp 79 • The tacit but indispensable prerequisite is a higher consciousness. When this dawns, then in an entirely natural manner.

- The "I" is the hard primordial essential substance, and this "I" is the fundamental point of reference for Buddhism.
- Ariyan "renunciation is fundamentally based on a will for the unconditioned considered also as liberty and power."
- body, feeling, consciousness, etc. are not only changeable, but this changeability is independent of the "I"; in material existence the "I" has little or no control over it — it is this that demands the statement "I am not this, this is not mine, this is not my self".
- impermanence (anicca) — powerless, falling, feeble, infirm.

cmp 80. The ascetic is one who has gained mastery over himself. He is the master of his thoughts. The ascetic can direct his mind and his being toward one state or another with perfect freedom.

cmp 81 • Ariyan quest.

- ① The touchstone consists in the identification or nonidentification of oneself with a whole hierarchy of modes of being. Nonidentification of oneself with consciousness itself, it regarded as individuated consciousness - that is to say, the overcoming of the belief in "personality", and in its persistency - this is the first test put to the noble nature.

cmp 82 One places oneself at a distance until there is a feeling that one's own person is a simple instrument of expression, something contingent that in due course will dissolve and disappear in the ~~the~~ samsaric current, without the supermundane, Olympian nucleus in ourselves being in the slightest degree prejudiced.

- ② The road toward any pantheistic promiscuity, any naturalistic mysticism, any confusion with the universe, any variety of immanency, must be resolutely barred. Antipantheism.

cmp 83 The Doctrine demands an antimystical vocation.

original and modern explanations of mysticism given.

- ③ The Doctrine teaches men to make themselves free not only of the material "I", but also of the immaterial and spiritual "I".

cmp 84 • Plotinus speaking against moralistic concept:  
"Not to be a good man, but to become a god -  
- this is the aim".

The Doctrine goes further.

↓  
Beyond the human bond is the divine bond, attachment to this or that state, to a state that is no longer human, corporeal, or terrestrial, but that is still conditioned existence. These states in Hindu tradition are personified as gods [as do other traditions?]

The Doctrine aims at surmounting these states: it tests the vocations by asking at what point one can apprehend that these very states are inadequate in the face of a will for the unconditioned, and that to have them as the extreme point of reference and as the supreme justification of existence is still a bond, an insufficiency, thirst, mania.

- The very notion of existence is attacked.  
Existence has as its correlative nonexistence ⇒  
⇒ only that which is beyond both, above and outside these two transcendental categories, can be understood as really unconditioned.

cmp 85-86 Buddha asserting his superiority ~~to~~ over Brahman [lord of creation ⇒ existence]

Buddha can leave existence, whereas the Brahman cannot.



cmp 87 • one of the extreme points in the test of the vocations: not to crave "even the highest of all lives"

• Attachment, dependence, and enjoyment are to be eradicated also in respect of the supreme goal of the Buddhist ascetic, - extinction. Here is the final temptation and the final victory.

cmp 88 • development according to the Doctrine implies something akin to a rupture or a halt.

as long as one "goes" it is impossible to reach the point where "the world ends".

• inversion of the current: the flux or vortex that had generated the common man starts to generate a superior being.

cmp 89 • something must happen: a kind of profound crisis or break, or the receiving "grace", such as to provide a positive opportunity and a base for a "new life"

modern man, constitutionally, is profoundly different from the man of ancient Aryan civilizations (of the East)

• importance of the moment.

cmp 90 • 2 extremes: pleasure of desire  
self-mortification.



cmp 91 • one must always comply to reality/truth

a being without imperfections that does not recognize, in conformity with truth "In me there is no imperfection" is far worse than one who on the other hand knows this truth.

one who is not aware of his own uprightness is much more exposed to confusions and deviations of every kind than one who is so aware.

• Ariyan asceticism is as void of vanity and stupid pride, as it is permeated with dignity and calm self-knowledge

this however does not mean that the most severe self-discipline should not be imposed.

cmp 92. struggle, effort, absolute action, iron determination, all these are essential - but in a special "style"

cmp 95 • training/development in the Doctrine is 2 stages:

- 1) disciplines for this life
- 2) "wisdom" of the more than human experience.

• division of the asceticism into 3 sections:

- 1) preparatory - "right of conduct"
- 2) spiritual concentration/contemplation
- 3) "wisdom", transcendental knowledge/spiritual illumination

cmp 95-96 preliminary conditions required of the individual:

1) one must be a human being

animals and spiritual beings can't achieve transcendence, only humans (some spiritual beings descent to earth for a chance of real/full transcendence by becoming human) have a fundamental liberty necessary for transcendence.

from this point of view man is potentially of a higher nature than the "gods".

2) - ?

3) one must be of the male sex

women, eunuchs, hermaphrodites were not accepted.

cmp 97 Various quotes on women

cmp 97-98 5 qualities of the combatant that are required in the discipline:

1) strength conferred by confidence

2) "knowledge" and wisdom of the Ariya that "perceives the fall" <sup>rise</sup>

3) one must be genuine and be according to truth

4) one must rely on virile energy to replace delight in craving <sup>with delight in heroism</sup>

5) one must be physically fit and mentally/emotionally balanced.

Cmp 98 • In Buddhism there are no masters in the true sense of the word guru: there are only those who can point out the road that has to be followed entirely by one's own effort.

- excessive tension and excessive slackness must be avoided.

Cmp 99 • manias of self-exaltation/humiliation/vilification must be overcome.

- a state of inward neutrality is necessary  
a middle way which gives sight and vision, which conduces calm, which leads to clear vision.
- "to see in conformity with reality, with perfect wisdom".
- An end must be made to the whole world of psychological complications, of "subjectivity", of hopes and of remorse.

Cmp 99-100 • "To persist alone, detached, tireless, strenuous, with Perfid, intimate earnestness" — this is the general formula used in the texts for the discipline of those who, having understood the doctrine, go on to achieve its supreme end.

We are dealing here with predispositions, with qualities and at the same time with achievements.

cmp 100 explanation of the structure of Buddhist  
1 texts having a logic and a rhythm behind  
their repetitive nature.

cmp 101 First major action on the ascetic path  
is departure.

essential point - absence of bonds, desire for company,  
a liking for solitude, a freedom - physical where  
possible. +

cmp 102 • "Let the ascetic be alone: it is enough that  
he has to fight with himself."

• Detachment from the world and above all from thoughts  
of the world. Do not let people's talk affect you,  
do not pay too much attention to words. Do not dispute  
with the world, but judge it for what it is - impermanent.

cmp 103 • texts sometimes consider a triple detachment:

- physical
- mental ← greater emphasis
- both

• internal detachment is easier to achieve for modern  
men because in a big city of today he may  
feel himself more alone and detached and  
nomad than he would have done in the time  
of the Buddha.

• Solitude should not be a burden but a  
natural, simple, and free disposition.

cmp 104. • beware little, habitual, attachments more than the big ones.  
+ similes of the quail and elephant.

• detachment = interior freedom.

• detached life is connected with a feeling of being "satisfied with knowledge and experience."

• right at the beginning there must be present something that is represented at the final stage: the sense of the "void" (synonymous with nirvāṇa itself)

cmp 105. • there are:

- purely technical instructions, refer to actions that the mind has to perform on the mind.

- rules of conduct, not exactly "ethical" ones since their value lies entirely in their instrumental usefulness.

• states of mind produced by "right conduct," furnish more favorable conditions for the purpose of "neutral accessions".

• "heroic vocation" is of an extrasensory character.

• parallels between Buddhist teaching and alchemy

! mercury = mind

! mixtures = experience

incombustible grain of sulfur = sidereal, extrasensory principle

cmp 106 • do not be held back by, attached to,  
inebriated by enjoyment (in a general sense,  
which includes neutral states),

- completely banish, extinguish that which in the desires is clinging to desire, this concerns both the direct evidence of consciousness and the unconscious tendencies
- external forms of this catharsis are connected with "right conduct".

internal forces are operated through special ascetic and contemplative exercises — jhāna

- virtual possibility of self-identification with being, that is, with the theistically conceived divinity  
↓ [like in Christianity?]

If this identification is rejected, one passes into the realm of pañña (third step)

cmp 107 a stand against thought.

in reality thought is only to a very small degree in our power.

not "to think" but "we are thought" or  
"thought takes place in me".

in the normal way, the characteristic of thought  
is instability.

the task is to arrest thought,

[fix]

cmp 108 • the seat of true thought is hidden in the "cavern of the heart."

- modern achievements are result of controlled thought but this does not alter the fact most "private" mental life of people is passive

\* thought that "walks by itself", while, half-unconscious, we look on.

[ our thoughts are scattered and fly-by in a chain of associations and can be interrupted by external disturbances that give new thoughts/associations in all these processes and distorted associations ]  
• our consciousness is laxed or "absent".

- note 9 - on thought and heart.

Замечание

seat of true thought in the (cavern of the) heart

спуск с вершины сознания к сердцу  
descent from the head/brain → heart

cmp 109 • thought does not like being watched or be seen.

- one aims at being the master in the world of one's own mind.

↓

- thought must be made an instrument that enters into action only when necessary and in the required direction



- fluid, changeable, inconsistent character of normal thought reflects the general law of saṃsāric consciousness.

⇒ mental control is the first urgent measure to be taken.

- The subtle force that determines and carries our trains of thought, work from the subconscious.

(therefore one can't dominate it only with will)

- thought in the "cavern of the heart" is considered "organically"

↓

Mastery of thought, therefore, cannot be merely the object of a form of mental gymnastics: rather, one must, simultaneously, proceed to an act of conversion of the will and of the spirit: interior calm must be created, and one must be pervaded by intimate, sincere earnestness.

- the condition of passivity and unconsciousness is essential for the development of saṃsāric being and for the establishment of its existence.

cnp 110 • appamāda (?) constitutes the base of every virtue.

- once thought is put under control, action must be taken against the tendencies that spring up. This is done in a fourfold manner:

"Summon the will, arm the spirit, bravely do battle:  
1) to prevent bad things from arising



- 2) to repel them if they arise
- 3) to encourage the arising of good things
- 4) to make them perfect once they arise."

1) and 2) - "Watch over the senses"

3) - "seven awakenings"

4) - four contemplations

- similes have "magical" value.

comp 110 - 114 series of instruments for a general form of action:

1) substitution - replace harmful ideas with beneficial ones. It is a matter of overcoming and obstructing saṃsāric nature, of neutralizing the possibilities of fresh "combustions", in oneself.

(thoughts of ill will and cruelty)

2) expulsion through horror or contempt - by bringing to mind the negative nature of the harmful thought so as to feel contempt, shame, disgust for the enjoyment or dislike that has arisen.

3) Dissociation - When undesired images and thoughts arise, they must remain meaningless and be ignored. Destroying by not seeing. 2) also should be regarded in this light: it is not repulsion by one who is struggling, but a reaction arising from a superior state of awareness and from an earnestly lived sense of the "indignity" and irrationality of the images and inclinations that appear.

4) gradual dismemberment - make the thoughts vanish one after another successively. This method of making the inflation disappear by separating its constituent parts one by one in a gradual series and considering them with a calm and objective eye one after another, provides, in the preparatory stage of the ascent, an example of the very method of the whole process.

5) direct action, one must come to grips with oneself. "with clenched teeth and tongue pressed hard against the palate, with the will you must crush, compel, beat down the mind." For real success in this direct form of struggle one must be able to call upon the illumination, the energy, and the superiority that proceed from what is outside the simple "current".

cmp 112 "cravings are insatiable" precisely because each satisfaction only goes to inflame the cravings and reignite fresh potentiality for desire in an individual.

[like throwing logs into a fire, expecting that to ~~solve~~ satisfy the fire and thus extinguish it]

cmp 114 the threefold intoxicating force of the āsava:

"the mind becomes inwardly firm, becomes calm, united and concentrated."

Cmp 114-115 these disciplines, however, can also be used in an ascesis in a general sense, that is, independently of a supermundane end.

Cmp 115 • sense of innate dignity, as of a special race of spirit, which has a reliable instinct of renouncing the low impulses of the mind.

→  
When this sense is weak one can use the "justification" method - awaken <sup>the sense of</sup> your own ~~sense~~ dignity by calmly contrasting one's conduct with that of others.  
(formulae dealing with this listed on page).

↖  
What Islam calls haya, the decision of the mind, is important and should be strengthened by the use of these formulae and of this style of thought.

• sila — "rightness" [-cuna? ammorous]

• overcoming fear — achieved by firmly maintaining the feeling of one's own rightness and detachment in face of all denials by one's imagination.

Cmp 116

"There is nothing to hope/fear. The heart must no longer tremble, either through fear or through hope."

fear arises in the foolish man, not in the wise.

• a discipline against fear

- dealing with profound, organic forms of fear, not confined to simple psychological states of an individual but which comes from certain abysmal contacts.
- flames, whirlwinds, tempests, fearful apparitions - manifestations of organic fear, a test for the man who ~~is~~ wishes to reach the light

### [Cu. Mysteries of the Grail]

positive victory - destruction of fear.

comp 117 • the 2 beings that are not frightened at a sudden flash of lightning:

- one being who overcomes mania - no "I"
- noble "elephant" - the "I" is extremely strong

- the discipline is not titanic in nature. We are not dealing with the development of almost animal strength and courage, but with e/usiveness.

- fourfold, just endeavor; fourfold strength:

- 1) the power that confirms the renunciation in its aspect of detachment from every form of desire, with the pure element of "will" giving support.
- 2) power of inflexibility of perseverance in training, of paying no attention to defeats, of being able to start again with renewed energy.

3) there is the power of supporting the mind, of recollecting it, of unifying it, of defending it both from states of exaltation and from states of depression, states ~~that~~, on a path like this could be entirely avoided only with greatest difficulty.

4) power of "perception" - a kind of intellectual integration of the preceding one such that it becomes impossible for the mind to accept false or vain theories.

## ⑤ Heroic Spirit

- iddhi - normally refers to powers of a supernatural character,

Here it must be understood especially in relation to energies that are associated with warlike discipline.

camp 118 • silā - right conduct - complimentary to the disciplines discussed so far.

- sammā - general attribute of the virtues included in the 8-fold path of the Ārīya.

- "upright", "right" - so called because of the intrinsic evocative power of this word.

upright position - | - virility, fire

horizontal position - — - feminine, "waters".

Thus by "rightness" we must understand an internal mode, a capacity for standing fast at all times without deviating or wavering.

↳ the only point of reference is oneself  
↓

- there is a complete absence of any moralistic mythology in Buddhism (and in anything else of the Aryan spirit).

Moralistic/moral obsessions is another of the signs of the low level of the modern world.

- ! any moral system in itself is completely void of any spiritual ~~the~~ value.

emp 115 • morality today - only secularized religion and purely contingent.

- When beings degenerate/deteriorate and true doctrines decay, then there are more rules to follow and less men live steadfastly

[В кумантскому вьраменю о законе]

- ethics have a purely instrumental value and are therefore conditioned.

- вьрамене о сие и мьне

- We must speak of stupidity and foolishness and not of "sin"; of knowledge and not of "good" and "evil".
- simile of the raft again.

emp 119-121 Sīla is divided into 3 grades:

- 1) Cūla-sīla (lowest) - mode of conduct, similar to the commandments.
- 2) Majjhima-sīla (middle one) - spartanization of life. The "separation" discussed previously.
- 3) Mahā-sīla (top one) - concerns not only abstention from practicing divination, astrology, or mere magic, but also from abandoning oneself to the cult of ~~some~~ divinity or other. By not many unwanted elements have to have been removed in the determination of the vocations.

2), 3) many of their elements can be used in the world.

- Of greater importance are the precepts of "right conduct" that belong to 1).

Some of them clearly correspond to the principles of Aryan morality, to the morality of a well born man.



emp 121.

"Though I be hurled head down into the  
infernal ~~kingdoms~~ regions, I will do nothing ~~so~~  
that is ignoble"

↓

"Man Above Time."

~~Among~~ Among ancient Ariya thatt was a much  
greater offence because the inward  
aspect mattered more than the social  
and material aspects.

emp 121-122

• the great value of Truth in the Ariya society

there was nothing else that was considered to  
be more degrading than falsehood, especially  
from the point of ~~view~~ one's own relations  
with oneself and one's own interior dignity.

"not even for a joke will I lie"

• "This Royal elephant has renounced his  
life: nothing is now impossible for the  
elephant".

• even killing (in Ariyo - Persian text) is said  
to be not as ~~serious~~ serious as lying.

emp 121-126 • the "commandments" <sup>of D</sup>  
precepts in details

• avoidance of malicious ~~speaking~~ speaking.

do not allow other people to put us in  
a temper to reach our spirit and wound  
it as if it can be wounded.



It is a problem of interior mastery and of awareness.

Roman maxim: it is better to suffer an injustice than to commit one, that one should not react to evil by producing more evil into one's turn.

These precepts are valid for the practice of asceticism and not for life in the world.

- control of the tongue - "he who is insufficient makes a noise, he who is complete in himself is calm".
- one of the aims of sīla is to create a state of harmony and equilibrium both with oneself and with the outside world.
- not killing intentionally - exaggerated in the later forms of Buddhism, where it was extended even to insects.

Originally referred particularly to the killing of human beings, but this is not humanism:

metaphysical justifications for heroism that spares neither one's own life nor the life of others in a just war. This precept has to be understood as having a particular interior and ascetic aim; and therefore it has only a conditioned value.

We are dealing then with something very different from the ~~respect~~ respect of one "creature" for another "creature" [as equals].

The other "creature" is considered rather from a higher point of view, from the point of view of "totality".

precept of not killing and not causing others to kill is associated with the formula of identification: "As I am, so are they, as they are, so am I".

- Fourfold irradiant contemplation.

- Chastity - originally in Buddhism, only "followers" were forbidden from adultery. Women were seen as objects of use and not "wives" thus adultery came under the heading of taking what was not given and as such was considered dishonest.

The physical need [sex] is still allowable to some extent, same as that of eating on other animal functions.

The danger that a woman represents, particularly today, is not so much her female aspect as the fact that she encourages the need for [external] support, for reliance upon someone else who may be a weak soul unable to find himself a meaning for life.

• a saying about external/internal woman

chastity in Buddhism has a purely technical justification, it has nothing to do with punishing/illuminating carnal desires, but rather, that the follower of the Doctrine requires all ~~his~~ energies.

⇒ Chastity has a transcendental justification, which takes us beyond the field of sila.

in a being subject to craving sexual energy is radical energy - through it one enters this saṃsāric life and through it the life spark of one being is lit by another.

Suspend this energy and change its polarity in order to stop the current and reverse it.

When these energies are simply repressed they pass, reinforced, into the subconscious and produce all sorts of upsets, hysteria and anxieties.

Every achievement is of an organic nature, gradually increasing.

Also guard against the exclusively psychoanalytical and Freudian interpretations.

psychoanalysis

A high asceticism is neither one nor the other.

Christian  
moralistic

cmp 126 a particular rule of sīla is  
abstention from "strong" or intoxicating  
substances, especially from alcoholic drinks.  
↑  
also technical in origin.

they produce a "conditioned" exaltation  
that would harm the I.

instead of using ones own energies an  
external force interferes, skipping the  
conscious rejection of passivity and initiative

A "debt" manifests.

Such is also the effect of ritual magic,  
but these methods would not benefit the  
path of clear and "Olympian" asceticism that  
the teaching of original Buddhism represents.

### cmp 126-127 Theory of the 5 bonds.

Bonds that bind the ignorant common  
man, invisible to what is Ariya,

- 1) attachment to the "I"
- 2) doubt
- 3) belief in the efficacy of simple conformity,  
of rites and ceremonies.
- 4) sexual desire and all bodily pleasure  
and craving
- 5) ill will, aversion

If these bonds are not neutralized but  
instead strengthened through conduct dominated

by ignorance, they lead downwards to the lowest, darkest forms of samsāric life.

Annihilation of the Bonds occurs in the "5 impurities of the spirit" (cnp 141).

cnp 127. The 8-fold path of the Ariya

8 virtues, to each of which is applied the term sammā — right — as the attribute of the one who "stands".

- 1) Right vision — keep in sight the 4 truths
- 2) Right intention — active determination, volition, desire  
determination of one who opposes the "flux" and who proceeds on the upward path
- 3) Right speech — inflexible sincerity, open speech, abstention from malicious words and gossips
- 4) Right conduct — conduct conforming to the aforesaid precepts of not taking what is not given, not killing intentionally, of abstinence from lust.
- 5) Right life — a life supported by blameless means, is sober and avoids pampering, extravagance and luxury.

6) Right effort — the 4 just endeavors (comp 110)

7) Right meditation — "perpetually clear consciousness"  
sammāsati.

8) Right contemplation — "samādhi", concerned  
with the 4 jhāna (comp 146)

comp 128 • Sila aims at further consolidation:  
it eliminates much material that  
might rekindle and reestablish the  
saṁsāric flame.

The virtues of sila are said to be  
"inflexible, integral, immaculate, unsullied,  
conferring liberty, appreciated by ~~the~~ the  
intelligent; virtues that are inaccessible  
(by craving or delusion) that lead to concentration  
of the mind."

- intimate, immaculate joy — When this feeling  
arises it must be mastered, fixed  
and established, as it is ~~the~~ a precious  
foundation for further progress.

- conditions for achieving power over the  
body and over the mind: pleasant feeling  
that arises in the body binds the mind  
through the impotence of the body. ~~the~~  
painful feeling binds the mind through the  
impotence of the mind itself.



One must intervene and bar the way leading from the body, not in the sense of excluding the pleasant feeling, but of preventing it from binding one and carrying one away. Thus the impotence of the body is remedied.

painful feelings - here one must <sup>act</sup> directly on the mind, for it is now the mind that shows itself to be impotent. In this way one begins to gain power over both the body and the mind ~~for it is now the mind that shows itself to~~ and interior balance is strengthened.

- time to time consider the attractive as repugnant and the repugnant as attractive and what is neither or both

One should be able to maintain a balanced, watchful mind, aware of oneself above states of either kind.

cmp 129 goal/aim of the satiṭṭhāma discipline.  
+ (cmp 130 • meaning of the word (memory/construct, set up))

- to begin to disengage the central principle of one's own being by means of an objective and detached consideration, both of what makes up one's own personality and also of the general content of one's own experience

[separating the self from saṃsāric influences]



cmp 130-136 4 groups of objects supporting  
"knowledge":

## (I) Contemplation of the Body

Carried out in 4 stages:

- 1) conscious breathing / awareness while breathing  
a method of attaining unshakable calm  
explained cmp 131 + simile
- 2) contemplation of the body and all of its  
parts, with the coolness and the precision  
of a surgeon at an autopsy.  
disidentify oneself from the body, create  
a gap.
- 3) the body is a function of the 4 "great  
elements" that are present in it.  
~~The body is~~ ♀ ∇ Δ ☆

aim: comprehend the body as a function  
of the impersonal forces of the world  
that follow their laws with complete  
indifference to our person.

the "great elements" are subject to the  
laws of change and dissolution.

## 4) Contemplation of the decomposition of the Body (in 9 steps)

aim: awaken a detached consciousness capable of  
calmly imagining, dispassionately, the fate of one's own body  
after death.



result should be a state of mind where one can consider a disaster overtaking one's body, even physical death itself.

This is the fourfold form of Buddhist contemplation of the body and gives a foretaste of the deathless.

② Contemplation of the feelings:  
exercises in control of the 6 internal/external sensory realms ~~and the mind~~

understand the meaning of the discipline in this way: we must ~~make~~ make ourselves aware of the nature of common experience, and of how it exhausts itself in the "flux".

aim: dissociating this irrational mixture [influences of Samsaric nature] until one can finally say, "I see/taste/hear/touch/smell/think".

this is "the watch over the senses" or "curing of the wounds"

③ Contemplation of the mind

aim: awakening "knowledge" in the presence of all states and changes of one's mind.

1) cultivate an attitude of absolute, inflexible sincerity and objectivity with regard to one's interior, psychological, and emotive life.

2) concerned with the energy that is aroused by the disidentifying "insight".

aim: active form of depersonalization.

#### IV

### Contemplation of the Dhammā.

awareness ~~is~~ regard to the "5 hindrances":

- craving
- aversion
- slothful laziness
- pride/impatience
- doubtful uncertainty.

observe the manifestations and the cessation of attachment in each of the 5 groups of personality in turn (variations of the contemplation of states of mind).

This is the fourfold form of satipatṭhāna. What is realized in individual exercises should be developed into the form of habitus (clear consciousness maintained at all moments of daily life)

cmp 131 • breathing is connected with the subtle force of life - prāṇa - that forms a substratum to all the psychological functions of man.

• kānti - subtle currents that animate and pervade the organism. Its source is located in prāṇa and in the breath.

• breath/respiration comes to be felt as prāṇa, it can ~~be~~ then be made to serve as a

[explained on page] "way through".

- Further developments of the discipline of breathing are dealt with by Buddhism. From purely bodily mastery, we pass to physical mastery.

cmp 131-132 breathing is practiced with other contemplations it confers a rhythm on them and is itself a channel through which they become united with the subtle counterpart of the human make-up.

cmp 132 • make the breath unautomatic at certain moments, of making it conscious by experiencing the breath essentially as prāṇa (life force).

- mahābhūta - manifestations of cosmic forces such as the elements that were taught by the ancient and medieval Western traditions.

cmp 137

by following such a path a man naturally transforms himself into a kind of living statue made up of awareness, a figure pervaded by composedness, decorum, and dignity, a figure that inevitably calls to mind not only the whole style of the ancient Aryan aristocracy but also that made famous by the ancient Roman tradition in the original type of the senator, the pater familias, and the maiores nostri.

cmp 138 • the essential aim of the whole Ariya  
aścesis is the substitution of energies.



prior to this substitution every moment and every action of the individual was motivated by an irrational vital force or saṃsāric element, now this element is replaced by pure awareness, which cannot but bring about an increase of simplicity, composedness, and dignity in the manner and the outward appearance of one who seriously follows this path.

+ certain aspect  
of racial catharsis.

cmp 139

• khandha - groups of the personality.

• all this must naturally take place, not on the psychological or moral plane, but on the existential and metaphysical one.

• anubhavo - ascent

• 5 groups of the personality:

- of materiality
- of feeling
- of perception
- of formations
- of individuated consciousness.

• essence of the new work of catharsis.

Cmp 140 • We have to come to grips with the  
samsāric entity with which we are associated  
! and that constitutes of thirst

[Name „ompa-metthe“]

- the discipline of the watch over the senses or binding the wounds [(II)] can also be summed up by the word silentiūm: „to gird oneself with silence“, silence in the technical and initiatory sense.

Impressions are arrested at the periphery, at the limit of the senses. Between them and the „I“ there is now a distance, a zone of „silence“.

Cmp 140/141 (at Benares)  
This is expressed in the 3 monkeys:  
speak not, hear not, see not.

Cmp 141 • a world of disintoxication is carried out within the zone that is now isolated (→ natural counterpart of the silentium).  
↓

removal of the 5 nivaraṇa (dross; hindrance; impediment)

- desire (kāma-chanda)
- hate/anger (vyāpāda)
- slothful idleness (thīna-middha)
- pride/impatience (uddhacca-kukkucca)
- doubtful uncertainty (vickicchā)

[Cmp 136]

similies for each

removal is effected by direct action of the mind on the mind together with accurate and calm self-examination.

cmp 141 • the traditional Indo-Aryan [lotus] position is only suitable if one is so accustomed to it that it is quite natural and requires no special effort and does not produce fatigue.

- it [<sup>or</sup> satiapattāna <sup>nivāraṇa</sup> removal of the 5 ~~hindrances~~?] is fundamentally a more advanced development of the states already induced by sīla (right conduct)

cmp 141-142

aim: to bring us ~~down~~ to a deeper zone by means of the strengthened power of internal vision that we have gained through the preceding disciplines. It is a matter of stacking, to some degree, the sankhāra → the innate and congenital tendencies that come in part from the extra-individual heredity that we have ~~assumed~~

cmp 142 • the "threefold watch" - a kind of continuous examination of consciousness.

The yāma (the watches of the night that are recognized in this discipline) consist of 4 hours each:

- 1) 18:00 - 22:00
- 2) 22:00 - 02:00
- 3) 02:00 - 06:00

} the threefold watch

⇒ 2) 22:00 - 02:00 is the period of true sleep (on the path to illumination need of sleep is considerably reduced).

• bojjhanga - "seren awakenings"

defence against intoxication produced by action.

Various interpretations of the place of these awakenings in the whole development are possible.

Comp 143: In relation to the 4 jhānas we may understand them [awakenings] as a kind of transfiguration and liberation of faculties that are already pervaded by the element of boḍhi, hence the expression bojjhanga.

We are dealing with a series in which the meditation whereby they are apprehended should pursue an intimate causal linking of the single terms so that we are naturally led on from one <sup>to the</sup> ~~next~~, and so that in the one we see the integration and resolution of its predecessors.

- 1) First achieve ~~the~~ nondistracted meditation
- 2) then awaken the state of "mindfulness", fix it in the mind, develop it, master it, see how this state leads to the second awakening and
- 3) passes into "investigation" which may find support in some element of the doctrine; this investigation, when developed, fixed, extended and mastered must
- 4) lead on to the awakening of "inflexible energy" ↓



↓  
Whose conquest should ~~lead~~ a state of  
~~special purified~~

5) herald a state of special purified, enthusiasm,  
of purified joy.

6) When calm has been developed, extended, fixed,  
mastered, "concentration" awakens,

7) this in turn becomes established and shines ~~through~~  
forth in the "equanimity", the 7th awakening.

[no apparent septenary of Awakening?]

- satiipatthāna - fourfold contemplation [I-IV] of  
detachment.

- the state in question develops together with a  
feeling of purified intellectualized and heroic joy.

Comp 144 • preparation for the 4 jhāna,  
another sequence with a character of a  
connected series, developing in an upward ↑  
sense (not unlike the 12 nidāna [Comp 59-68] ~~which~~  
which led us downward ↓ to samsaric  
existence)

point of departure for this series corresponds  
to the last [12th - decay and death] nidāna  
of the descending path.

- path of awakening does not kill joy.



cmp 145 pīti - sambojjhango.

cmp 146 • samādhī - consolidation, catharsis, preliminary liberation, all integrated by results of sīla - right conduct.

⇒ sīla leads to samādhī

• The 4 Jhāna is a step beyond stoical doctrines and superhuman theories.

• amaraṭi - a confidence in the cosmic order.

cmp 147 • in the Jhāna the human condition tends to disappear.

• live (vs) more than life

• uttamapurisa - superman, but in which the dark tragedy of the "titan" is completely resolved.

cmp 148 • "possession" - result of being unable to resist the challenge offered by the experience

• the septenary - "seven awakenings"

consolidation of power  
isolation from samsāra

2) expand

reclamation from the dominion of samsāra



isolation from internal and external experiences



positive force from within, radiate from the now isolated center and proceed to reoccupy the abandoned zones

cmp 148 - 151 The 4 Jhāna

① A summary of all that has been achieved in the preceding phases.

Consciousness is still resting on feeling and thinking, on perception and representation  
vitakka      vicāra

② These two elements have to disappear, either in a single simplification process or in 2 phases:  
1) sensory impressions are silenced  
2) representation / mental images are silenced

"Intellectual simplicity" - ekodibhāva - is achieved.

↓  
a manifestation of the mind as a unique and simple essence no longer dependent upon psychical functions, sensations, or formed images and thoughts.

↓  
it is a kind of "growing" awakening, rather than any form of direct "emptying" action.

Unity of the mind is necessary, as well as effort nourished by sīla, by right conduct. (right life)

↓  
the center of the second jhāna, it is the point in which a pure will power concentrates and frees itself, an inwardly directed willpower having itself both as its object and as its base.



cmp 152 • the demon of identification and of satisfaction must be anticipated and conquered [“Red Lion?”]

- „all enjoyment through attachment is lethal“ + simile
- „dark night of the soul“
- Narcissus
- „there exists the road and the going, but not he who goes“.
- „Achieve intentionally the absence of intentions“.
- Active intervention in the normal sense can only be allowed in the process of consolidating each of these states so that they may be ~~summoned~~ summoned at will.

[the jāṇa are not consciously enabled] — on the contrary, the mind, having rightly been set in motion, should lead from one to the other.

[like a chain reaction.]

cmp 153 • the „place“ of the realizations that are represented by the jāṇa.

Vipassanā → knowledge  
āśava — mairas

↙  
extreme cases: complete destruction without residue of the  
"manias" and  
therefore liberation.

other cases: liberation does not occur during life;  
indeed, upon the decease of the body, one  
may even reappear in states of existence  
that, although they may be more than human  
are yet conditioned.

these realizations are not to be understood as  
being on a purely "psychological" ~~level~~ or  
abstractly spiritual basis ~~but~~ ~~simple~~ are to be  
regarded as having a kind of ontological or  
existential counterpart.

beyond normal consciousness.

[like Cyborg Hitler]

cmp 154 • apparitions are only "projections",  
personifications takes place on the basis of  
images fixed in the mind or in the  
subconscious of the individual who is  
practicing.

- important to achieve a point of view that is  
higher than the ontological-theological as well as  
the "psychologistic" or "spiritualistic" attitude. Only  
such a superior point of view can "conform  
to reality" and be suffused with true knowledge.

even the substantialist aspect of strict theology is  
left behind.

cmp 134 "impurities of mind":

doubt, inattention, fear, exultation, excessive effort, relaxed effort, complacency, perception of diversity.

cmp 155 • speech, thought, and breath

these faculties are brought into virtual subordination, by means of consciousness, which, has now become the essential foundation of the faculties, and passes on to them the calm that it has achieved in itself.

- on emerging from the jhāna, even the general form of experience is not the same as before.

three modes of "contact" / three liberations:

- contact of the "void" → suññā-
- contact of "signless" → animittā-
- contact of the "without tendency" → appanī-hita-  
-phassa.

these are new modes of experience.

- pañña - transcendental knowledge.

cmp 155-156 some texts consider special forms of contemplation in which the jhāna use the "void", "signless" and "without tendency" as a base from which to produce a higher degree of "purification", characterized by those 3 elements:

- suddhikā-suññatam
- suddhikā-animittam
- suddhikā-appanīhitam

cmp 156 ubhatobhāga-vimutta - "liberated on both sides"  
paññāvimutta - "liberated as to knowledge".  
[lesser]

cmp 156 - 157 a simile for each jhāna.

cmp 157 analogy to the "wet path" in Buddhism.

consists of 4 awakenings - brahmvihārabhāvana  
(unfolding the divine states)  
or - appamaññā  
(the limitless)

Evola employs the term irradiant contemplation.

cmp 158 formulae given by the canon for the  
4 irradiant contemplations.

cmp 159 • the aim of this fourfold contemplation  
is to set free one's heart by unfolding a  
love that turns to compassion, compassion  
that turns to joy, a joy that turns to  
unchangeability, to impassible clarity and  
unshakable detachment.

• patientia - capacity for unwavering endurance of  
all that can come from the world of  
men by engulfing it in the vastness of  
the liberated mind.

cmp 160 • earth and water.

• cycle of similes that point out the cosmic  
nature of feelings to be aroused and irradiated in  
such contemplations.

cmp 161 • We must neutralize and conquer our reaction also when it has most reason to exist.

Naturally, we are in the field of pure asceticism, of pure discipline, and it would therefore be a great mistake to attempt to transfer this attitude to the plane of normal life.

• Buddhist comprehension of love-mettā

1) it is not an absolute value, but an ascetic instrument, surpassed in the 4th stage by a higher and sovereign sense.

2) it has to do with the irradiant and almost objective power that proceeds, in a natural way, from an integrated and liberated mind.

"Who has not, cannot give" - obtain your own health until it becomes "radiant" and like the light of the sun shines upon everyone without distinction or affection.

cmp 162 Distinction between natural and (based on senses) supernatural love (based on will and liberty)

former is conditioned by feeling and is not free, it may change.

The Ariyan path of awakening does not recognize love in this sense, and regards it in all its forms as a limitation and an imperfection.



Supernatural love, amor intellectualis - here we remember each individual's transcendental source, liking in him that which he is in the impersonal sense, and resolutely excluding any like or dislike proceeding from our ~~particular~~ particular nature.

in the ladder of Buddhist realizations <sup>5</sup> it takes its place simply as the equivalent of the earlier jhāna.

it is love for oneself ~~but~~ not finitely, but infinitely loving himself with an extra dimension that is created by the very act of love.

cmp 163 • This love creates a defense, paralyzes hostile beings.

- some texts advocate a combination of the irradiant contemplations with the jhāna.

One raises the other to a higher power.

- arūpa-loka - "free from form",

cmp 164 of the 4 brahma-vihāra, the irradiant contemplations in themselves are not enough

[only leads to a level equal  
to the White Work?]

cmp 165 • one must overcome: - sensible existence  
- world of pure forms  
- existence free from forms  
- "desire" as its<sup>1</sup> object

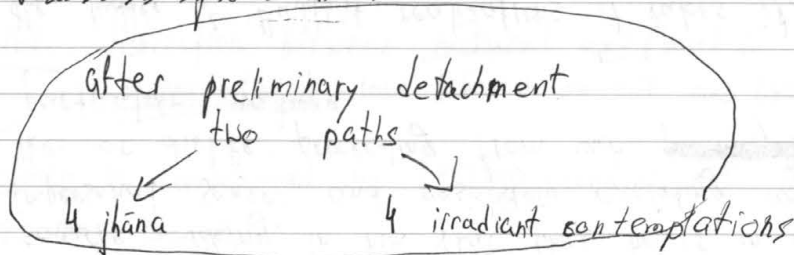
• existence free from form - the sphere in which  
↓ only that which is "essence" remains,  
only pure possibility of manifestation, or "meaning"

This is the space that extends beyond the 4th  
nidāna, nāma-rūpa, that is to say, beyond  
individuation.

Upon dissociation from the samisāric being occurs  
we enter into the existence free from form,  
thereafter we still need to remove the first  
3 nidāna of the series.\*

firstly ~~the~~ viññāṇa (general possibility of a definite  
and dependent existence, also the  
absolutely original motus that may lead  
to such an existence)

• ~~A two fold path is offered~~



likewise, in the final development a  
twofold path is offered

① ↙ cmp 170-174

↓ cmp 174 - ②

by way of completely abstract contemplations "without form"; developed in the same way as the jhāna made up of special illuminating visions - abhinna and is ~~based~~ imbued much more with the spirit of the irradiant contemplations.

①

cmp 166

the 8 iterations [septenary + 1? ≈ HT]

123

preliminary contemplations

4 5 6 7 8

the āyatana, the contemplative states of the region "without form".

cmp 166-170

cmp 170\*

- 1) consider and completely concentrate your mind upon "form" in your own being.
- 2) forget your own form, body and absorb yourself instead in an outside form, which alone must engage the mind and the sensibility. Related to the kasina technique
- 3) "splendor" and "beauty" - a kind of enthusiasm or rapture that acts as a vehicle for the attaining of the supersensible; a quintessential and abstract feeling that is roused <sup>by</sup> a pure color, light, brilliance, or fire

before 3) can occur one must have a mind that has already been brought to the limit of purely individual and human consciousness as the result of the ascesis - the kasina technique.  
(totality)

## cmp 166-168 the kasina technique (+ light version)

a procedure by means of which consciousness is led to become absorbed by identification in an object, until they form together a "wholeness" - one single being.

[но описанию напоминает метод зеркала,  
Mirror - IT, I+M] ~~неправильно~~ cmp 168✓

cmp 168 another process leading to *saññatā*.

cmp 168-170 Warnings against misconceptions and etc. possible dangers.

cmp 170 the āyatana [45678]

the starting point

↙ objective detachment from the perceptions of 6 senses      ↘ pure, clear, ductile, flexible, resplendent indifference."

- 1) infinite ether (= Quintessence, 5th element, ether-light, aor)
- 2) infinity of consciousness
- 3) non-existence
- 4) beyond consciousness and non-consciousness
- 5) cessation of the determined

then comes a flash of absolute liberating knowledge

cmp 171 • in order to enter the World free from form, one must be capable of really abandoning this consciousness of self as an individual "I", conditioned by a particular "name-and-form", which endures just because of this law.

This means also eliminating the subtle residue of "I".

cmp 171-172 the āyatana in detail

- 2) overcoming the residue of outsideness and of "cosmicity" present in the experience of the infinite ether (1)
- 3) experience of the sphere of "nonexistence"  
"nothing exists" - apprehend in everything the possibility of its nonexistence, the lack of its own reality, even in the case of him "in virtue of who everything that exists is".
- 4) that which is neither consciousness (2) nor nonconsciousness or nonbeing (3), that is to say, the element that is anterior to and higher than the two spheres previously realised.
- 5) transcendental simplification or purification; "cessation" of the element "consciousness"; also of perception/perceptibility or elementary determinableness. ↓

going <sup>↓</sup> beyond the double category of  
being (manifestation, consciousness) and of  
nonbeing (nonmanifestation) in order to ~~obtain~~  
attain every conceivable potentiality beyond  
this double sphere.

reject any "psychological" interpretation.

cmp 173 • there are "places/worlds/earths" that  
correspond to the 5 āyatana.

one will realise in this or that one of them  
at the level at which ascetic achievements  
has been arrested

- Overcoming of "becoming" in general.
- the whole work has been done because it had  
to be done, no reasons, no rewards. It is  
natural for the man of Ariyan spirit to  
feel these values, to desire this undertaking.

cmp 173-174 like the kasina, the āyatana  
have the character of "totality".

a simile provided.

cmp 174 • everything said of the 5 āyatana  
is extremely schematic

[как и вообще все эти знамья в книжках  
описании, их возможно познать лишь в опыте  
непосредственного зинарического опыта:  
experience = knowing]

- here begins the silence about the essence of the state of extinction, about nibbāna (skt: nirvāṇa), and about the destiny of the Awakened One after death.

② • the other path to extinction, via special visions and corresponding "births".

↓  
1) point of departure: the 4th jhāna / irradiant contemplation  
an extreme, purified equanimity

With such a mind one strives for the vision that comes ~~with~~ from knowledge, having as its object one's own person, in its totality.

2) after the 4th jhāna one must "hold fast, consider in one's mind and penetrate with one's vision the object of self-contemplation - paṇḍarābhāsa-nimitta

↓  
Camp 175 it is an extreme intensification of the process that began with the various contemplations on the body and on the mind during the consolidation phase; a process that now passes on to an objective stage that is designed to eliminate completely the bond of "I" and that is distinguished by this characteristic

+ simile

it is a question of "exteriorizing" one's own person in its entirety.

cmp 175 • this knowing, at this time, only serves as a preparatory phase.

This same mind is directed toward a further "knowing", toward the vision of "previous forms of existence".

+ simile (!)

cmp 175-176 the 3. knowings. || 5 āyatana

- 1) pubbenivāsañāna - a revealing vision having as counterpart an interior liberation, a definite self-elevation beyond the saṃsāric group to which a given particular individual existence belongs, and which now appears as a mere episode.
- 2) dibba-cakkhu-ñāna - a "celestial, clarified, superhuman eye", which develops the vision of other saṃsāric groups, of the appearance and disappearance of beings in the sequence that is determined by the law of action - kamma.

+ simile

This power of vision (via which <sup>the contingency</sup> various forms of existence is directly contemplated from a universal, "celestial" standpoint) provides the final catharsis, leading to liberation (pariṇa), illumination (bodhi) and extinction.

(leads to the same conclusion as the 5 āyatana)



3) vision of the "conditioned genesis", of that which lies at the root of the genesis.

"the divine path achieved"  
+ simile.

• in some canonical texts these are related to the 3 watches (yāma) of the night.  
Buddha quote.

cmp 177 these 3 are also related to the immaterial births (opapātika)  
+ simile

- 1) birth as growth beyond one's own individuality
- 2) "knowing" of the passing and uprising of beings
- 3) knowledge destroys the āsaṃ and determines the state of nibbāna.

• each of the 3 "transcendental knowings" is an awakening, an "opening", a change of state, the passage from one mode of being to another, from one "world" to another.

• beyond the 3 births also a symbolic one.  
[achieving transcendence]

• reincarnation, wrong interpretation.

↖ + cmp 179

cmp 177-179 correct view of reincarnation  
related to the first two of the 3

- 1) knowing of many preceding forms of existence
- 2) knowing of disappearance/reappearance of other beings.

(1) is, in a certain sense, "memory".

no longer dealing with the memory of an "I"  
but with the emergence, in the individual  
consciousness, of saṃsāric consciousness,  
with the "memory" associated with the groups  
of craving, or a daemon (antarabhāva)  
with which one was identified

one adopts a more or less preformed  
saṃsāric force carrying with it a heredity,  
a complex of tendencies, which continue from  
the dead lives in which this force was  
previously active. [karma?]

↓  
this is the deeper meaning of the (1)

- (2) disindividualized consciousness becomes capable  
of identifying itself also with other beings and  
of examining the saṃsāric heredity that  
determines them.

not multiple lives but "multiple states of  
existence".

but includes the extraterrestrial lines of  
existence and of heredity.

cmp 179 • incomplete extinction: there is no proper continuity, there are only transformations that affect also the "substratum"

- "mental body" and body "free from form", cannot exist simultaneously  
passage from one to another of these states does not present a true continuity.

reject the idea of an absolute identification of the "I" in these states to which a partial liberation may lead

cmp 180 Whenever higher wisdom is not enclosed in the form of ~~general~~ rigorous (true) esotericism ~~such~~ alterations are almost inevitable and it is for intelligent people to discriminate accurately.

cmp 180-181 (The 4 states)

- 1) the state of individual wakeful consciousness
- 2) state of dreaming (ordinary sleep)
- 3) state of dreamless sleep ("illumination")
- 4) fourth state - corresponds to the unconditioned state, absolutely above all duality, all particular forms of manifestation beyond both interior <sup>or exterior</sup> consciousness, and above both together.

cmp 183 • supernormal powers - iddhi.

the "magick wand" or "press of a button"  
come from the view of this world as a  
manifested reality, projection - its source is  
where the process behind powers takes place.

• true problem is the significance/value to be  
attached to such phenomena.

cmp 184 • pursuing these powers in themselves or  
for temporal ends is harmful.

• they may be used but with no more significance  
than when an ordinary man speaks/moves.

• 3 sections:  
1) "magical"  
2) powers that reveal  
3) miracle powers - most noble  
powers of ak 3.

first two in themselves have very little value.  
can be likewise achieved by certain kinds of  
sorcery.

• Celsus: "no big deal"

cmp 185 • starting point for the powers  
is the purified mind isolated from  
peripheral sensitivity; - also the presupposition  
for the 3 knowings [and the 5 ayatana]  
+ simile

- [?]
- distinguish between these powers in themselves and the knowings as part of transcendence

cmp 185-186 • powers of seeing/hearing/~~to~~ speaking

you hear the "immaterial sounds"  
 can <sup>see</sup> pronounce words of power [ITM AIE etc.]

cmp 186 • other iddhi: - appearing/disappearing  
 - walking on water  
 - moving great distances in a moment  
 - power over the body

- body "made of mind" (manomaya)  
 occurs immediately after the contemplation-  
 - projection of one's own person  
 (after the 4th jhana)  
+ simile

- warning not to confuse this with a simple act of magic, this is transcendental knowledge.
- powers of seeing/hearing/speaking - these ~~are~~ are taken further by achieving an even more detached / disindividualized consciousness ~~that~~  
 + penetrating the deep, "vital" forces that rule the organism and that make up the saṃsāric double in us.

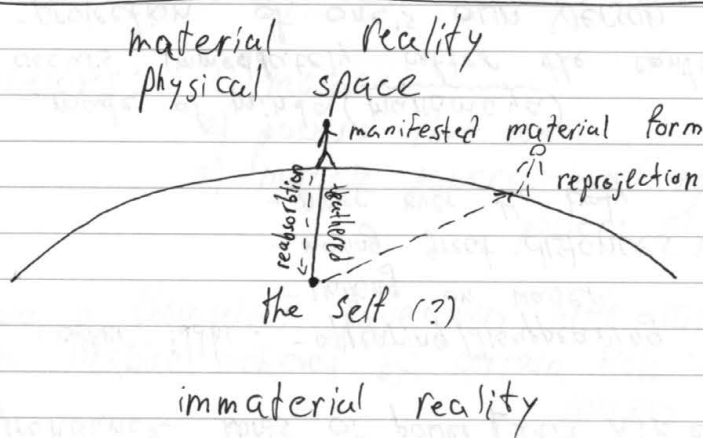
! [Narcissus' reflection in the water =  
 = the saṃsāric double]

cmp 187 • transfigured mind = catalyst

- Who realizes and controls his body as a "supersensible body" has also the twofold power of extracting/projecting from the same trunk another bodily image.
- this power + simile, warning against a material-based interpretation.

cmp 188 • material existence only a form of manifested existence.

⇒ this power is of reabsorbing a manifested form into its ~~own~~ unmanifested principle in order to reproject it elsewhere.



- these powers can be likewise achieved via interior practices or contacts with certain forces.
- several kinds of rejections [?]

cmp 188-189



in the best case scenario, with "ignorance" destroyed and with full power over the root from which the body is manifested and thus with full mastery of all the elements on which the manifestation of the bodily form is based we should speak of the "body made of spirit" and of pure consciousness, free from form. ↓

the "blessed body"  
the "body of transfiguration"

cmp 189 • Christian docetism - ?

- conception of the twofold "body" beyond the physical one.

the 3-fold body — 3 degrees of realization — 3 worlds

material — subtle (vital) — causative

[∞ Race of body / mind / spirit]

- to experience the body as pure, dominated, free, plastic, intangible instrument of manifestation this is the extreme limit.
  - the powers may be used where necessary with a pure mind, with the indifference of an ordinary man using his senses and limbs.
- but there are particular cases ↓

↓  
cmp 189-190 marvels as cosmic signs

examples of walking on water  
of standing / running

- other supernormal phenomena do not have the character of „miracles“, but have their own logic.

cmp 191 the Ariyan doctrine is anti-evolutionist for „becoming“ has no significance, none of it leads to the death-less state. The sensuous (conditioned by „ignorance“ and „agitation“) existence in all its states has neither beginning, nor progress, nor end.

↓  
there is no end to changing undergone by ordinary beings.

- „sons of the world“ = „sons of the Sākya's son“

↙  
any conditioned form  
of existence

- Ariyan path of awakening is of an absolutely „vertical“ nature, it has no „progressivity“; between the state of nibbāna and any other state there is a gap.

cmp 192 „wisdom“ that liberates is likened to lightning for its extratemporal character.



Everything connected with extrasensory development is to be considered from a special point of view.

relativity of time, ergo the lightning symbol

↓  
[ момент наступает, "потомство" хитро  
так /неделю/ когда им тут же как кара  
ко "любим" её мим в ~~том~~ моменте,  
когда она угорит и мим этот момент  
зкарнит.]

↑  
the awakening is the work of a single, unique, spiritual moment. (50 years did not represent a period of time, but only the awakening of a thought)  
it is something with no past, it is without time

all that led up to this moment is destroyed by it

Illumination is the flash in which, beyond all time, this presence without a past is apprehended.

• lightning = diamond [ItM? yes-no yes Suro]

comparative mythology of the symbols.

However, there are cases with various approximations of the point from which the jump in the transcendental direction may be achieved

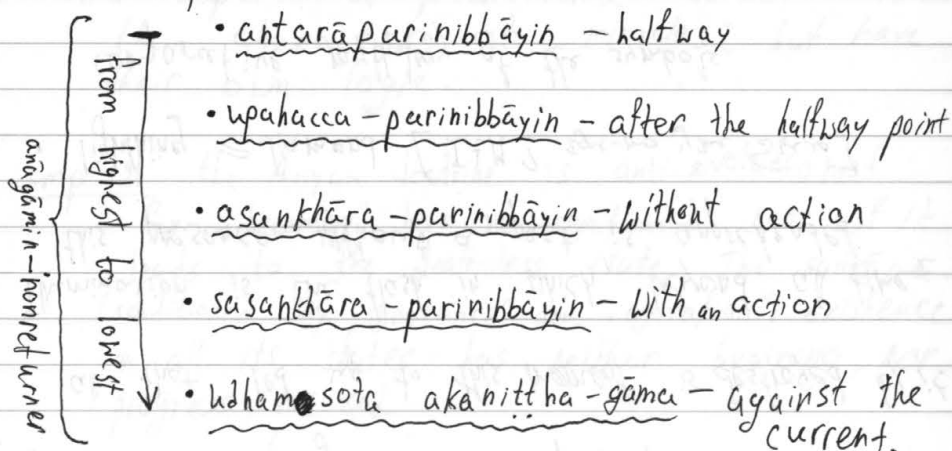
[not point in time but a relative point to a state]  
[during transcendence as a moment]

cmp 193 - 202

## Points of transcendence:

(jīvan-mukti)

- 1) Highest degree - liberation while yet a living man
- 2) liberation upon the moment of death (videha-mukti)
- 3) liberation not reached while alive nor upon death, beyond death:



cmp 193 (1) While yet a living man, one has completely achieved extinction through having destroyed primordial ignorance (avijjā), thirst (taṇhā), transcendental intoxications (āsava)

a "relapse" to a conditioned form of existence is impossible.

+ simile

Impossible due to the destruction of the "substratum" (upadhi), related to the sankhāra and to kamma (karma).

it corresponds to the "entity of craving"  
[the double]

cmp 194 • upon physical death of a transcendent collapses only ~~something~~ with an automatic existence, conditioned in a positive sense, by the pure will of the transcendent himself.  
(khaṇḍha-parinibbāna)

material / physical death only dissolves the material elements, without leaving any remnants of a being who is already dead to the world.

Death of a transcendent is always voluntary  
[he no longer wills the body to life]  
in the sense of assent / nonintervention.

„in order to die a Buddha must wish to die“  
can't be killed by an infirmity.

• suicide is <sup>thus</sup> not condemned — more so irrelevant  
(„taking arms“)

(transcendence)  
premise of „extinction“ is having conquered desire  
even for „extinction“ itself.

[to become neutral and want not]

cmp 195 • as death is not incidental for the awakened, they can „predict“ when they will die.

• movements of the mind of an awakened at the moment of death.

cmp 195-196 liberation achieved at the moment of physical death. (2)

end of physical life coincides with the end of mania and the final destruction of the āsava.  
(samasī) →

[ you don't overcome mania & asava while alive ]  
[ but exploit the moment of their end. ]

cmp 196 for the vast majority of modern men this is the only conceivable form of liberation, provided one's entire life has been dedicated to the focusing of all energies (even hardly perceptible) in the direction of transcendence.

cmp 196-202 who do not reach liberation while alive, nor at the moment of death (3)

here we talk of sotāpanna - "one who has entered the stream"  
current. "noble sons"

[ (1), (2) - sons of the world ? ]  
(3) - sons of the Sākya's son = sotāpanna ]

the fundamental force of their life  
persists beyond life, preserving them from descending again [as in normal death]

• to "enter the current" is to nourish an unshakable faith in the doctrine  
(slightly different view in other texts)

- beings that don't achieve extinction by (1) or (2) may be sure that their destiny is already decided.

cmp 197 • simile

- septenary

cmp 197-199 not to be mistaken again as "reincarnation."

↙  
"7 attempts"  
↓

cmp 198 • various manifestations of the same principle that is already superindividual, but not yet fully conscious.

- ! • for successive manifestations, Buddhism has laws that are not unlike those discovered by Mendel for physical heredity.

↓  
both positive and negative elements can be recessive or dominant.

⇒ illusory forms of liberation are possible [because residues of mantras etc. are still present even if not apparent]

[призрачны  
Наско]

the opposite may be the case as well, with "recessive" principles of liberation nonexistent in act, subsists in potentiality.

cmp 199 • this "spontaneous initiation" [arising from the recessive elements for liberation] is also known as "deferred liberation" or "liberation by degrees" (Krama-mukti) [??]

- requirements to achieve "supreme neutrality," whereupon the bond of the "I" is now cut off as regards any individuated and conditioned form of existence whatsoever, not excluding the highest and most resplendent.
- a force that will prevent any lingering on the "celestial voyage" once you enter the current — this force guarantees that, by definitively bringing to an end every attachment, one will gain, in superhuman states of existence, the opportunity for extinction, that could not be achieved in the human condition even at the moment of death.

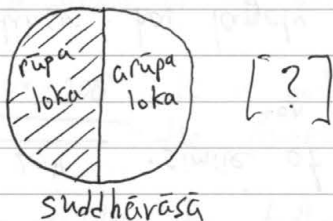
↳ leads to a higher liberation than the one achieved via (2) ?

- this survival of death is only logically thinkable for those few who while alive were able to conceive of themselves as more than men and who have taken part, in full awareness, ~~in~~ in states that are free from the condition of the individual.

cmp 199-202 <sup>cases of</sup> (3) in detail, regarding the moment of transcendence and its stages.

cmp 200 all these (3) liberations take place  
in one of the spheres of "pure forms" (rūpa-loka)  
(or) in one of the spheres free from form  
(arūpa-loka)

together these make up the "pure abodes"  
or "pure fields" (suddhāvāsā)  
a.k.a. "Elysian Fields" or "seat of heroes"



- "a non returner" / one who, after death, does not tread the lunar and ancestral path (pitṛ-yāna) but who treads the "divine path" (deva-yāna)  
+ simile (!)

cmp 201 - symbolism related to the simile.

cmp 201-202 not only at the point of death, but also in the successive changes of state and in the various phases of the "celestial voyage", much may depend on a spiritual initiative that is naturally connected with the accumulation of knowledge achieved and realized on earth as a man.



cmp 203 • nibbāna (skt.: nirvāṇa) — "negative" expression  
↓ for the highest point of the Ariyan ascesis

expresses the cessation of the state described by term "vanishing", "extinction".

• nibbāna is attained at the moment in which the āsava and taṇhā, that is to say, the intoxicating manias and craving, are completely neutralized.

• misconception of nibbāna as "nothingness"



"It could only occur to a ~~manic~~ chronic drunkard that the ending of intoxication was also the end of existence."

if "ignorance" and "mania" are a negation then nibbāna can only be described as "negation of negation" and therefore as restoration.

cmp 204 • simile of nibbāna  
+ on similes of this sort.

• Buddhism has largely adopted the method of "negative theology"

↓ not as to what is, but as to what is not.

it has refused to use the ~~negation~~ category of nonbeing and has understood that even to define the unconditioned by negation would, in fact, make it conditioned.



- contingent (material) and the eternal (immaterial) world - no logical relation whatsoever between the two terms.

⇒ we can only use nibbāna as a symbol

- the theory of having broken the manias = not surviving the death of the body is heresy

cmp 204-206 it is not known what happens to the Awakened one after physical death,

- impossible to fathom in material perception (only using a simile - cmp 205)
- all of the material is destroyed in the Awakened
- Buddha purposely didn't speak of this
- reasons of a historical nature (cmp 206)
- any opinion on the subject is futile

cmp 206 yathā-bhūtam - "vision conforming to reality"

↓  
this absolute becomes, in Buddhism, the object of a single demonstrative action itself, ascetic bhāvanā.

cmp 207 Buddhism was resolutely opposed to any pantheistic deviation and cosmic identification.

cmp 207-210 indicating marks.

cmp 207 the task of Buddhist asceticism is to achieve the "deathless" state amata (skt. amṛta)

cmp 207 • the eightfold path of the Ariya leads to the deathless element.

• Nibbāna as an island.

cmp 208 • Western immortality as opposed to the deathless state.

• like as any possibility whatsoever of rearing in any conditioned form, even in those called in the West "immortal" or "paradisal".

• stability is one of the properties of nibbāna.

cmp 209 • nibbāna - highest state.

• son of the Sākya.

cmp 212 • "void", "signless", "without tendency"  
suñña                      viveka                      animitta                      appanibhita  
suññatā                      (aloofness/detachment)

• one who is detached from pleasure and from desire, from predilection and from thirst, from fever and from craving is called "void".

a "superior man" dwelling principally in the state of "real, inviolable, pure voidness".

• with particular reference to the triad  
"void", "signless", "without tendency"

all this is associated with the form of experience - either internal and psychological or of the outside world - of one who continues to live with the center of his own being in the state of nibbāna or in one or other of the higher contemplations.

cmp 213 • the triad refers to the very essence of the liberation and must be understood sub specie interioritatis.

- the "void" - defines the mood of an experience free from the "I"  $\Rightarrow$  the disindividualized<sup>29</sup> can be compared to infinite space.

liberation from the "I" the destruction of all attachments produces a mental clarity that paralyzes every āsava and removes belief in the personality.

beginning corresponds to the end

void here expresses the absolute, the superessential, the supercosmic consciousness, freed without residue and becomes illumination, where no forms nor perceptions nor feelings nor any other saṃmā can take root any more, or gain a foothold.

void = disindividualized state.

cmp 214 • "signless" - "supreme identity"

all things in their diversity, relative to the liberated consciousness, are the same, identical

Beings, states, or things are "signless", then, if they are lived as a function of "void"; and this now takes us on to the deeper significance of the third category, appanibhita

- "without tendency" - man does not know the bare world, undisguised nature, precisely because his perception is itself a "burning".

a simultaneous process of consuming and being consumed.

it is a form of the experience of those who are liberated, as the third allusive element beyond the "void" and the "signless".

= Without perception contaminated by the burning

- double truth (satya-dvaya)

- truth that corresponds to normal consciousness
- higher, metaphysical truth.

cmp 215. Hīnayāna and Mahāyāna  
everything after is from

~~\_\_\_\_\_~~ • tathata — the "this", the quality of that which is perceived, insofar as it is directly and evidently perceived, as a subject of pure experience, simplicity, impersonal transparency.

It is understood to be its own substratum, devoid of conditions and of generation that is expressed by the term svayambu

it appears as a primary element beyond every qualification of experience as world of "I" or of "non-I".

cmp 216 Tathāgata = Accomplished One, in a more special sense.  
↓

one who has become "this", become illumination itself.

cmp 217 • Disindividualization, resolution in the "void", the "signless", in "without tendency", then reaches the highest regions, dissolves them, removes the final limit, prepares for unity

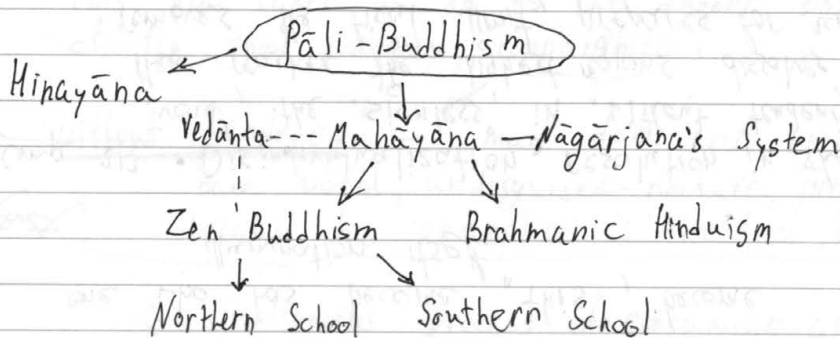
• a 'paradox': quality of a Buddha is announced by the Tathāgata as not the quality of the Buddha ergo why it is called the quality of a Buddha

taking further the negation method.

cmp 218 • nirvana = samāra

⇒ is the absolute dimension through which the "this", the world can be lived and essayed.

cmp 220-222 • changes / transformation to Buddhism, decay



cmp 221 • How Buddha falsely came to be viewed a god.

cmp 222 philosophical degeneration of Buddhism

cmp 223 issue of how much can be revealed while allowing for directional "suggestions".

cmp 223-230 Zen Buddhism

cmp 224 • Zen - corresponds to Sanskrit dhyaṇa and the Pāli jhāna

But here this term must be understood in a wider sense than was previously given. it expresses a form of contemplation developed under the sign of the "void".

- Zen as a reaction against degeneration of Buddhism

- texts, dogmas, precepts are so many bonds or so many crutches, to be put aside that one may advance on one's own.  
+ simile

cmp 224-225 • the state of a Buddha can only be understood by one who is himself a Buddha. To describe it in words is a task that would have been beyond the power of the son of the Sākya himself.

cmp 225 • The Buddha, he who has taught how to cut off every bond and how to subsist without support, must not become a bond and a support.

- the "slapping" anecdote

cmp 225-227 • the tongue of the inanimate".  
symbolism in nature

cmp 226 simile for nirvāṇa-samīśāra ↗↗  
the doctrine of the "void" and of tathatā

⇒ Zen follows in the steps of Taoism

- a matter of catharsis from subjectivity, of destruction of "psychology".

cmp 227 • Words limit. A sign can, however, at a suitable time, cause moments of illumination.

- Zen insists above all on a spiritual awakening, or change of inner state, that is sudden and discontinuous.

no origin, no becoming.

cmp 228-229 Zen preparation

- 1) master of external objects  
detach yourself, don't let things control you.
- 2) mastery of the body - imagine your body separate from you [a beast of burden]
- 3) control of mental and emotive life - do not be ruled by emotions and psychological phantasms. - one must simplify oneself, one must resolutely cut down the parasitic<sup>a</sup> overgrowth of vain and muddled thoughts.
- 4) "throwing out of the mind" or "of the 'I'"  
- this is an actual change of state.  
it is a matter of the breaking of the shell constituted by the mind.

cmp 229-230 twofold symbolism used by Zen.





# I 5 degrees of merit:

- 1) conversion — man turns from outer world toward the inner world (turning to the King)
- 2) service — faithfulness and loyalty to this inner King.
- 3) valor — when facing enemies of the King.
- 4) merit of him who cooperates — admitted to the positive government of the state.
- 5) beyond merit — degree of the King himself. the being = the law

# II 10 illustrations for the 10 episodes in the adventure of a drover and a bull.

- 1) uncertain search for the bull
- 2) hope once its tracks are found
- 3) bull is found in the distance, slow approach to it
- 4) the bull is suddenly seized and it tries to escape
- 5) the bull is tamed, mastered, fed and follows the drover
- 6) drover rides the bull home
- 7) "forgetting of the animal and remembering the man"
- 8) "forgetting both the animal and the man"
- 9) return to the origins and to the source
- 10) going into the fourth with the hands open.

↓  
the point at which transcendence becomes the clarity of an immanence that is free from the stain of the "I"; it is the state in which there is nothing that comes or goes, that enters or leaves.

cmp 230 · "center of the world".

cmp 232 • modern "activism"

• saṃsāric existence  $\Rightarrow$  Iron Age

cmp 233 • asceticism  $\neq$  renunciation etc.

- affirmation of a background of pure transcendence to balance a world that is ever more and more the captive of immanence — first point, first task.
- there is no higher power than that of mastery over oneself. Only those who possess this mastery can know what is the true action.
- all movement, activity, becoming, or change — passive/female  
immobility, unchangeability, stability — positive/luminous/masculine

cmp 234 • one who is the cause and effective master of motion does not himself move.

he is not action, but is an impassive, utterly calm and imperative superiority, from whom action proceeds and on whom it depends.

- saṃsāric action  $\rightarrow$  one does not act, but is acted upon.

cmp 236 a return to ascetic values can be conceived in 2 forms/degrees.

cmp 237 disregard mysticism/mediumism etc.

cmp 238 two currents of misrepresentation/corruption of Oriental teachings.

cmp 238-239 • on evolution

cmp 239 • modern man must apply himself to a thankless task of reintegration

## Yoga of Power

cmp 1. • Vajrayana — Way of the Diamond/Thunderbolt.

• Tantrism as synthesis of all main motifs of Hindu spirituality.

cmp 2 • teachings, rites, disciplines that would have been viable in the Golden Age are no longer fit for people living in the following ages, especially in the last age, the Dark Age.

only Tantric practices based on shakti are suitable and efficacious in our contemporary age.

• Tantrism is characterized by a reaction against:

- 1) a hollow, stereotypical ritualism
- 2) mere speculation or contemplation
- 3) any asceticism of unilateral, mortifying and penitential nature.

it opposes to contemplation the path of action  
≈ dry way.

comp 2 • it is a womanly thing to establish superiority through convincing arguments; it is a manly thing to conquer the World through one's power.

comp 3 • mode of Sadhana; which joins the Male Principle and the Mother Element within the body, and strives to make the attributed attributeless

• "philosophy" - a mere attempt to ponder upon the husks of words.

comp 3-4 essential features of the Kali Yuga.

1) in this age the only way open is not that of pure detachment, but rather that of knowledge, awakening, and mastery over secret ~~inner~~ energies trapped in the body.

2) dissolution. The task here consists of facing and absorbing these forces, in taking the risk of "riding the tiger", to "transform the poison into medicine".

⇒ in Kali Yuga, teachings that were previously kept secret may now be revealed in different degrees, though a word of caution is issued, concerning the danger they may represent for the uninitiated.

3) a discipline is developed that allows one to be free and invulnerable even while enjoying the world, or anything the world may offer — world no longer seen as illusion/mirage, but as power.

cmp 4 • jivanmukta — "one who is freed" while alive in his own body.

↗  
highest form of transcendence.

• Tantrism's formula and main goal: union of impassive Shiva with ardent Shakti in one's being and at all levels of reality.

cmp 4-5 • Shaktism, Shakti as goddess or divine woman at the center, as the supreme principle of the universe or can be reproduced under the species of multiple shaktis female divinities who accompany male gods and divine figures.

can be traced to pre-Aryan times, common prototype of "universal mother", such cults survived Aryan conquest by going underground and resurfaced in Tantrism

cmp 5 • metaphysical symbolism of the divine couple  
(life) vs (being)  
≈ first matter  
and male principle

cmp 5-6 speculative note:

identifying in Shakti the supreme principle  
= view of the world as power

cmp 6 • Tantrism of the Kashmir school was responsible for developing a metaphysical synthesis of great value which constitutes the general background of the entire system of Tantric Yoga and related disciplines, in which Shakti almost completely lost her original maternal and gynaecocratic features, assuming the metaphysical features of the ~~primordial~~ principle [= first matter]

- tatva - cosmic principles.
- various goddesses, modifications of the one Shakti were differentiated in two kinds:

Luminous, beneticial

Parvati:

Uma

Lakshmi:


Gauri

frightful, dark

Kali

Durga Bhairavi

Camunda

not a precise estimation   
because the same goddess could assume either of the 2 aspects when reflecting the attitude of the devotee approaching her.

- devotion - bhakti ; cult - pūjā  
emotional experiences - rāga

- Cult of Vishnu - one of the roots for positive female goddess reference.

Comp 7 - properly Tantric goddesses are the shaktis of the Path of the Left Hand mainly Kali and Durga. Under their aegis Tantrism becomes integrated with Shaivism (cult of Shiva) while through the bright goddess it encounters Vaishnavism and the way of the Right Hand.

- claim that even Shiva has no Vedic origins, instead Rudra - god of thunder, personification of the divinity in its destructive aspect.  
"destructive transcendence" → "god of death".

- Shaivism exalts Shiva
- Nataraja - the creator.

- ~~Hinduism~~ Hinduism canonized the doctrine of trimurti  
3 aspects of the one supreme principle, personified in 3 divinities:

Right Hand Path { 1) Brahma - creator god  
2) Vishnu - god preserving creation / cosmic order  
3) Shiva - destroyer (as a result of his transcendence acting on what is finite and conditioned)  
Left Hand Path ←

cmp 8 • practical concerns led to a strict connection between Tantrism and yoga.

- hatha yoga = violent yoga  
≠ physical or health.
- occult corporeity — hyperphysical anatomy and physiology of the human organism, in the context of correlations between man and world, microcosm and macrocosm, ~~in the~~ ~~context of~~ ~~correlations~~ ~~between~~
- Breathing and sex considered to be only two disciplines still available to mankind living in the dark age.
- pranayama — breathing
- Siddhantachara, Kulachara considered the two highest and most esoteric schools of left hand path, emphasis shifted from liberation to the freedom of the man-god, one who has overcome the human condition and is beyond any law.
- Supreme state symbolised in the union of Shiva and Shakti, the reuniting of being<sup>↑</sup> with power<sup>↑</sup>

cmp 2 tantrism appears to be a supplement of previous teachings.



cmp 10-1 • metaphysical knowledge - "revelation", "seen"  
made known by certain individuals - Rishi

• Vedas from the word vid - "to see"; "to know"

an eminent and direct kind of knowledge  
assimilated by analogy to the act of seeing

seeing directly.

cmp 11 • this knowledge as any other can either  
be taken on faith or tested firsthand

• mere theoretical exposition of doctrine has no  
value whatsoever.

cmp 12 - atman - deeper self  
- brahman - principle of the universe  
- kriya - action  
- upaya - "effective way"  
- pūja - cult

• to obtain true knowledge one must be transformed  
by action - kriya

• symbol of sexual union between the "effective way"  
and knowing.

↙  
plays the male role.

• this point of view is likewise applied to knowledge  
of nature.

cmp 12. • ~~not a~~ a tantric notion:

One cannot adore a god without "becoming"  
that god  $\Rightarrow$  not religious dualism but experimentalism

- modern knowledge <sup>view</sup> relies on physical senses and scientific instruments by which does it arrive at some knowledge and laws of an abstract and conceptual nature.

cmp 13 • truth of positive sciences is indirect and conditioned, it depends on experimental examination which may eventually lead to reshaping of the previous system.

- "philosophy" - abstractions and a mere conceptual speculation, which is broken down into a discordant multiplicity of systems espoused by individual thinkers. It is eminently "unrealistic".
- the alternatives of modern knowledge:
  - positive sciences: direct and concrete knowledge depending on the senses
  - philosophy: knowledge presumed to be able to go beyond the "phenomenic" world of appearances but that is still abstract, cerebral, merely conceptual or hypothetical (scientific philosophies and theories)
- mention of Kant.

- no such thing as a world of "phenomena", of perceptible forms, and behind it, an impenetrable true reality: the essence.

there is only one given reality, which is multidimensional; there is only a hierarchy of possible forms of human and superhuman experiences, in relation to which these various dimensions are progressively disclosed, until one is able to perceive directly the essential reality.

- sakshattra, apurokshajhana - direct knowledge.  
anubhava - immediate evidence

cmp 13-14 it is always preserved in all these levels.

a common person can enjoy such a knowledge only when it comes to physical and sensory reality.

cmp 14. ~~the transcendent~~.

- Rishi and yogi can go beyond that reality in the context of what may be called an integral and transcendental experimentalism.

- there is only a relative, conditioned method of perceiving the only reality, and an absolute method.
- the way to any superior knowledge seems to be contingent upon one's self-transformation, an existential and ontological change of level, and therefore, upon action (sadhana)

cmp 14 • more on modern scientific knowledge

it explains the material phenomena but our relationship to it does not change.

~~man~~ the scientific formation of modern civilized man entirely desacralizes the world and petrifies it in the ghost of sheer, mute appearances.

cmp 15 • modern science offers the proof of its validity through the positive results achieved, particularly by putting at man's disposal such a power that has, so it is claimed, no precedents in previous civilizations.

- need in distinction between a relative, external, inorganic, conditioned power and true power.
- on action
- machines and technology have atrophied their true strength.
- that which does not depend on the laws of nature but which rather bends, changes, and suspends them, is a different kind of power.

cmp 15-16 removal of the human condition of the limit represented by what the Hindus call "physical self", elemental self.

The axiom of all traditional teachings corresponds to Nietzsche's saying "man is something that must be overcome"

cmp 16 • siddhis - authentic power / „perfections“

they are not the goal but rather they are natural consequences of an achieved superior existential and ontological status

they are always a personal achievement, and as such they cannot be transferred.

- modern knowledge is „democratic“
- what is open to society are only opportunities of an inferior kind, precisely those that have been developed in the late Kali Yuga, in a civilization that has no correspondence with previous ones.

cmp 17 • modern science has found only the so-called first qualities, namely, extension and movement, to be useful for its own purposes. The so-called secondary qualities, such as the quality of things and phenomena, have been excluded as such and treated only from a psychological and subjective point of view.

in reality objects and phenomena are rather perceived together with other qualities.

~~scribbles~~

cmp 17 • consider reality according to various qualities corresponding to different senses (paramanu, tanimantra, mahabhuta)

these principles of the natural order are potential objects of a direct experience, while at the same time they retain the value of explanatory principles of the system on which the world is built.

- perfect degree in higher knowledge is when being is identified with knowing, when the contraposition of I and not-I is removed.

cmp 18 • the Shiva principle in oneself - the radiant and dominating counterpart of the primeval power.

cmp 18-19 explanation and criticism of the view of material reality as imaginary

but that is only so from the point of view of brahman or siddha

such is not the case from the point of view of every finite consciousness, in the experience of common people to whom it is instead an indisputable reality that cannot be prescinded from.

cmp 20 • the principle and measure of every real being and form is a multiform energy, an acting power that expresses itself in various ways.

• german word for reality comes from the ~~word~~ verb "to act."

cmp 20-21 similarities between Tantrism and older Hindu metaphysical systems.

cmp 21 • beyond being and nonbeing is the Absolute (brahman)

- brahman (neuter) something that transcends the personal deity and is thought of in terms of primordial and abyssal energy.
- Tantric shakti was eventually identified with it but in the course of this process she lost her feminine traits, and lost her primacy.
- generating and creating are subordinated and partial functions, not brahman's prerogatives
- Absolute = "one without a second", "supreme of the supreme", "eternal energy of him who sustains the universe".
- by it's power Brahma creates, Vishnu maintains and Shiva destroys the universe.



cmp 22 • "if we consider the principle of the universe merely in terms of primordial energy, we may be induced to think that its manifestation in the world is nothing but a random, centrifugal movement.

• Spinoza's pantheist system parallel.

• Shakti in tantrism: "thou art power. Who could tell you what to do or not to do?"

• play (lila) - prototype of unrestrained action.

• supreme Shakti's solitary games finds expression in every form of manifested and conditioned existence, whether human, subhuman, or divine.

• note 11: main Hindu "philosophies" are not isolated and "closed" systems, but rather expressions of one traditional doctrine, they vary precisely according to the perspective that ~~one~~ adopts.

cmp 23 • Sankhya "philosophy" is based on dualism of purusha and prakriti.  
| masculine | | feminine | elements:  
spirit		nature
consciousness		unconsciousness
unchangeable		movement/becoming



- creation derives from a peculiar connection of these two principles and from an action originated by purusha - "catalysis" - and determined just by its presence.
- Aristotelian doctrine analogy.
- prakriti (f) is thought of as an equilibrium of 3 powers (gunas)
- purusha's (m) reflection on prakriti breaks the equilibrium and by virtue of an impregnating action it causes motion and thus prakriti's unfolding into the world of forms and phenomena - samsara.
- avidya - ignorance, "fallen condition".

When purusha (m) identifies with its own reflection in prakriti (f), the so-called elemental self (bhutatman)

↓  
[literally = Narcissus myth]

comp 24 • Sankhya offers an explanation of the world by introducing the purusha-prakriti dyad, these 2 principles become connected in various ways

as a result of the "Narcissus effect" prakriti "becomes" and grows in the manifested world.

cmp 24. • in the Tantric system, on the other hand, purusha and prakriti are no longer conceived as an eternal, primordial duality, but rather as two differentiations or forms of Shakti:  
purusha = Shiva (impersonal metaphysical principle)  
prakriti = Shakti (in a limited sense)

- term shakti = "power" and "bride".  
Shiva (m) retains the attributes of "being", immutability, and the nature of atman, or conscious principle.

Shakti (f) retains the characteristics of movement and mutability.

↑  
their union is believed to generate the universe, with both its static and dynamic components, and with both its immaterial/conscious and material/unconscious forms.

- symbolic icon of Shakti's dance over Shiva's outstretched, still body → immobility represents the immutability of the male principle.

cmp 25. • masculine principle does not act, since it is sovereign and capable of generating action without becoming involved with it.

Therefore everything that is action, dynamism, and development, by virtue of not being self-sufficient, is said to fall under the aegis of the feminine.

- active immobility versus passive activity.

cmp 26 • Parmenides' theory of double-sided truth.  
(rigorous thought vs opinion)

• issues with Shankara and Vedantic monism.  
(are fatally flawed)

cmp 27 • in Tantrism maya is related to  
a power or shakti - maya-shakti.

once maya is reduced to maya-shakti, there is  
no further need to deny empirical reality and  
to consider everything as an illusion.

• on magic as producing real, effective results.

• "in all planes of existence he finds the  
one power all-pervading."

cmp 28 • Speculative tantrism - this metaphysics  
overcomes both sankhya's dualism of purusha  
and prakriti as well as dualism between  
brahman and maya that Vedanta unsuccessfully  
attempts to eliminate.

Here dualism is substituted with a dyad  
typical of every free manifestation.

• Shiva (m) - "naked one" (free of determinations),  
one who, while immersed in the vortex of  
passions, remains free and in control of  
them. "master of eroticism, yet free of lust."

cmp 28 • finitude no longer constitutes a problem it  
whenever it is related to a power determining.

- While a particular power may be focused on any object, the supreme Shakti has only herself to display, since outside her, by definition, nothing else exists.

⇒ „proceeding from“ (prasarati) ↻

a centrifugal movement „coming out from“ a state of static stability and „self-projecting“.



cmp 29 • analogous to Aristotelian metaphysics.

- ↻ - a „descending“ phase, „the way of determinations“  
of „finite forms“  
↓

here ~~the~~ Shakti's role is one of negation  
since the manifested forms are just partial  
possibilities of the unmanifested principle  
resting in itself.

- ignorance (avidya) is inherent to power
- the ascending phase - the power must eventually recognize itself in everything that is differentiated  
turned into an object, an „other“ by maya-shakti

[≈ fragmentation & restoration → „broken mirror“]

- following the centrifugal movement  comes a centripetal one ; that is, an inner detachment ensues the "outwardly cognitive state," which was characterized by a passionate attachment to those objects produced by maya-shakti's magic

### • First Phase descending



Shakti prevailed over Shiva and almost absorbed him into her own nature

### Second Phase ascending



the other way around Shiva prevails over Shakti, subjects her to himself, until an absolute, transparent unity is achieved.

- "Shakti is like a pure mirror through which Shiva experiences himself" [again somewhat *Narcissus*]



resembles Hegel's notion of "absolute spirit".

cmp 30. • aham - "I"



a = Shakti



ha = Shiva

the "I-ness" is therefore the supreme word, which includes all the phenomena and the entire universe,

which in the doctrine of ~~mantras~~ mantras is symbolized by the letters between a and ha.

- AUM - sacred syllable which in Tibetan too means "I"

- A movement ensues in which "duality is dissolved into unity, only to unfold again in the dualistic play".

cmp 30 • Right Hand — creative and productive aspect of the cosmic process, is symbolized by white and by the 2 goddesses Uma and Gauri

Left Hand — conversion and return, symbolized by black and by the dark, destructive goddesses Durga and Kali.

When the Left and Right hands are in equilibrium we experience samsara, but when the left hand prevails, we find liberation.

cmp 30-31 • description of Kali and her symbolism.

• black — represents transcendence over any manifested and visible thing.

cmp 31 • Kali's role is "negation of negation" [cmp 29]

• "to destroy" and "to transcend" should be seen mainly in terms of:

- 1) going beyond manifested and conditioned forms
- 2) getting rid of the habit of identifying oneself with external forms, whether human or cosmic.

The "destruction" considered here concerns the elements of "desire" and of "enslaving fascination with the self".

• it is of secondary importance if this attitude may require severing relationships and personal attachments.

• transcendence — leading upward

- it is inappropriate to speak of two ages, times, or phases, if those terms are interpreted in ~~an~~ temporal sense, as if they were consecutive stages in a temporal series.

- In the second age we find only a change of polarity and an experience of being as "formless yet endowed with every form" and as "it appears at the same time, with forms and without forms".

cmp 32 • a couple of references taken from the Upanishadic tradition.

- atman - spiritual self.

- 4 possible states of the self in regard to the manifestation

- 1) consciousness experienced during wakefulness  
world appears under the form of exteriority.

- 2) still operating at a level of consciousness, to a superconsciousness dimension that in ordinary people's lives corresponds to the chaotic life of dreams.

- 3) ego plunges into that ultimate depth which ordinary people experience as dreamless sleep.  
only principles in the form of pure causes.

- "4)" "fourth" only because it follows the other 3 only from sadhana's and yoga's perspective.

By itself, ontologically speaking, this stage resumes and transcends all the previous 3.



cmp 32 • Atman, the one and only, during the first  
1) stage is "contained" (ati), or embodied, in the  
material of its experience.

In the second stage the atman exists as  
2) Anyatri, "he who affirms": atman affirms this  
world by donating to it its own being.

cmp 33 • the external reality is thus seen as a  
projecting of the spiritual principle's reality, which  
"affirms" the world.

[spiritual world is what makes the material world real,  
irony how now the material world denies the spiritual.]

- Third stage experience is simply anyina, pure  
3) affirmation without a subject or person. What  
follows is the supreme stage, a reference point  
4) unto itself called avikalpa.
- the bottom of the descending or the extroverted  
process is represented by the material objectivity  
of the world itself, that is, by physical "matter".
- Consciousness, by thinking "other", namely, a distinct  
reality, and by following the law of craving, eventually  
generates "other" and becomes other.  
Matter therefore is the experience and the symbol  
of a self-identification carried to its extreme  
consequences.  
Only ignorance arising out of desire and self-identification  
makes nature appear to be actual.



- Meister Eckhart: "even a stone is God, except it does not know it."

it is lack of awareness of being God that causes it to be a stone.

- phase of the manifestation in which Shakti prevails: nature is then perceived not as a self-subsistent reality but rather as a magical/cosmic participation in an idea, in a state of being.

cmp 34 • the corresponding limit is the state in which the spirit no longer exists in the form of an object or an "other", but rather as it is in itself.

- a peculiar encounter or dynamic connection between maya-shakti and shiv-shakti must be acknowledged in every form and being of the universe.

- Shiva, male, knowledge; Shakti, female, ignorance

according to this point of view, whatever power is to be found in a given being that has not yet become actualized in the form of Shiva is said to be Shakti.

cmp 35 The notion of Shakti is what mediates between the I and the not-I, the conditioned and the unconditioned, the conscious ~~the~~ spirit and nature, the mind and the body, and the will and reality.

# Index

Meditations On The Peaks by Julius Evola	P.55 .....	45
P.31 .....	P.56 .....	46
P.34 .....	P.58-59 .....	47
P.36 .....	P.69 .....	57
P.43-46 .....	P.70-71 .....	58
P.57 .....	P.72 .....	59
P.59 .....	P.73 .....	60
P.62 .....	P.74 .....	61
P.85 .....	P.76 .....	62
P.87-90 .....	P.76-77 .....	63
P.97 .....	P.78 .....	64
	P.79 .....	65
	P.81 .....	66
Doctrine Of Awakening by Julius Evola	P.84 .....	67
P.xii .....	P.87 .....	68
P.xx .....	P.91 .....	69
P.6 .....	P.95-96 .....	70
P.8 .....	P.98 .....	71
P.9 .....	P.100 .....	72
P.11 .....	P.104 .....	73
P.13 .....	P.106 .....	74
P.14-15 .....	P.108 .....	75
P.17 .....	P.110 .....	76
P.21-37 .....	P.110-114 .....	77
P.24 .....	P.112 .....	78
P.27 .....	P.114-115 .....	79
P.28-29 .....	P.117 .....	80
P.32 .....	P.118 .....	81
P.35 .....	P.119 .....	82
P.38 .....	P.119-121 .....	83
P.39 .....	P.121 .....	84
P.40 .....	P.126 .....	88
P.42 .....	P.127 .....	89
P.46 .....	P.110 .....	90
P.47-48 .....	P.129 .....	91
P.48-49 .....	P.130 .....	92
P.49 .....	P.131 .....	94
P.50-51 .....	P.131-132 .....	95
P.52 .....	P.138 .....	96
P.54 .....	P.140 .....	97
	P.141 .....	98

P.143 .....	99	P.214 .....	136
P.59-68 .....	100	P.216 .....	137
P.145 .....	101	P.218 .....	138
P.148-151 .....	102	P.224-225 .....	139
P.151 .....	103	P.228-229 .....	140
P.152 .....	104	P.230 .....	141
P.154 .....	105	P.232 .....	142
P.154 .....	106	P.238-239 .....	143
P.156 .....	107		
P.161 .....	108	<b>The Yoga Of Power by Julius Evola</b>	
P.163 .....	109	P.1 .....	143
P.165 .....	110	P.2 .....	144
P.170-174 .....	111	P.4 .....	145
P.166-168 .....	112	P.5-6 .....	146
P.171 .....	113	P.7 .....	147
P.173 .....	114	P.8 .....	148
P.175 .....	115	P.10-11 .....	149
P.175 .....	116	P.12 .....	150
P.177 .....	117	P.13-14 .....	151
P.177-179 .....	118	P.14 .....	152
P.179 .....	119	P.16 .....	153
P.183 .....	120	P.17 .....	154
P.185-186 .....	121	P.20 .....	155
P.187 .....	122	P.22 .....	156
P.188-189 .....	123	P.24 .....	157
P.189-190 .....	124	P.24 .....	158
P.193-202 .....	126	P.26 .....	159
P.194 .....	127	P.28 .....	160
P.195-196 .....	128	P.30 .....	161
P.197 .....	129	P.30 .....	162
P.199 .....	130	P.32 .....	163
P.200 .....	131	P.32 .....	164
P.203 .....	132	P.34 .....	165
P.204-206 .....	133		
P.207 .....	134		
P.213 .....	135		